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ASIATIC SOCIETY OF BOMBAY
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USEFUL INSTRUCTION

BY

MOTILAL M. MUNSHI.

IN THREE VOLUMES.

THE ASIATIC SOCIETY OF BOMBAY

Please note!

"If thou art borrow'd by a friend,
Right welcome shall he be
To read, to study—not to lend,
But to return to me."

"Not that imparted knowledge doth
Diminish learning's store,
But books I find, if often lent,
Return to me no more."

"READ SLOWLY, PAUSE FREQUENTLY,
THINK SERIOUSLY,
KEEP CLEANLY, RETURN DULY,
WITH THE CORNERS OF THE LEAVES
NOT TURNED DOWN."

USEFUL INSTRUCTION.

(IN MATTERS RELIGIOUS, MORAL, AND OTHER.)

BEING

SELECTIONS MADE AND SYSTEMATICALLY ARRANGED

BY

MOTILAL M. MUNSHI, B.A., LL.B.
Vakil, High Court, Appellate Side, Bombay.

VOL. III.

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GOD.

My desire remains fixed on Thee (God) ... TUKÂRÂM.
Our Father which art in heaven, hallowed be thy name... BIBLE.
There is no power or strength but in God... MUHAMMED.
I long for none but Thee to dwell within my soul... TAMIL SONG.
Let us praise Him, the one sole Lord of all... RIG-VEDA.
Almighty Power, I love Thee! blissful name. WATTS.
Love and fix thy whole heart upon Him ... NÂNAK.

PURITY.

Make thyself pure, O righteous man! ... VENDIDÂD.

CONTENTMENT.

Man 's rich with little, were his judgment true. YOUNG.
Upon this earth vain, very vain, is all the show and splendour... NAVAL. (JAIN POET)
Nature furnishes what nature absolutely needs. SENECA.
Sweet are the thoughts that savour of content. R. GREENE.
Happiness may be enjoyed even in coarse rice for food, water to drink, and the bended arm for a pillow ... ... CONFUCIUS.
In nothing is such happiness as is in contentment, how often need it be said ... SÂMAL. (GUJARÂTI POET)

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USEFUL INSTRUCTION.

VOLUME III.

114. PRAYER.

God can not be reached by speech, nor by knowledge nor by hearing—He who prayeth, findeth him; to the supplicant, Lord revealeth himself.

—"UPANISHAT."

Prayer is a supplication addressed to God, or a desire for communion with him.*

Man's consciousness of a Supreme, all-seeing, all-pervading Power; his helplessness in the eternal conflict of Nature; his sense of benefaction; all lead him to pour

* *From A new Catechism by M. M. Mangasarian.*

out the over-flowing sentiments of his heart, in words of gratitude and love, or repentence and solicitation to One who is ever-wakeful and merciful. Prayers are only the utterances of the sentiments which fill the human heart.*

—SYED AMEER ALI MOULVI.

Prayer is the application of want to Him who alone can relieve it, the voice of sin to Him who alone can pardon it. It is the urgency of poverty, the prostration of humility, the fervency of penitence, the confidence of trust. It is not eloquence, but earnestness; not figures of speech, but compunction of soul. It is the "Lord save us, we perish," of drowning Peter; the cry of faith to the ear of mercy.

—HANNAH MORE.

Prayer was not invented—it was born with the first sigh, the first sorrow of the human heart.

Oh! not a joy or blessing
With this can we compare,—
The power that he hath given us
To pour our souls in prayer!†

Prayer is the simplest form of speech that infant lips can try.

—MONTGOMERY.

What is it to pray? Prayer does not mean the words which are generally accepted as prayer, but the spirit in which those words are used. Prayer simply means a longing of the heart, it is the wish felt—it may

* *From Life of Mohammed.*

† *From Mary Carpenter's Meditations.*

be expressed, or not expressed. It may take the form of human language, or it may never be uttered at all; still, it is prayer, if God only hears it in the secret recesses of the heart. It is for God to hear our prayers, not for man. When we sit together in chapels, and in one harmonious chorus offer up our prayers and thanksgivings unto the Lord, do we believe that he takes into consideration the words we use, our posture, the external manner in which we offer up our prayers? No; He looks into the depths of the heart, He sees the spirit in which we offer our prayers. Whether expressed or unexpressed, a prayer is alike real and sincere if God hears it, and accepts it, and responds to it. Prayer means, therefore, simply a wish of the heart. Prayer, in order to be successful, must be always earnest and genuine.

—KESHUB CHUNDER SEN.

The Prophet (Muhammed) said, "a person in prayer tells secrets to God, therefore he must repeat them with an humble and contrite heart."

—"MISHCAT-UL-MASÂBIH."*

In prayer let thy heart and tongue be united; with one finger the knot of a string will not be loosened.

—M. C. MUNSOOKH.†

Lip-devotion will not serve the turn; it undervalues the very thing it prays for. It is indeed the begging of a denial, and shall certainly be answered in what it begs.

---

* *Translated from Arabic by Captain Matthews.*

† *Translated by W. H. Hamilton.*

The Prophet (Muhammed) said, "when you say your prayers, do it like that of a man who has forsaken everything besides God; as if they were your last."

—"MISHCAT-UL-MASÂBIH."*

An old writer has said,—

God looks not at the oratory of our prayers, how eloquent they are;
Nor at their Geometry, how long they are;
Nor at their Arithmetic, how many they are;
Nor at their Logic, how methodical they are;
But He looks at their sincerity, how spiritual they are.

When you come into the house of worship, you should try your best so to realize God's presence that you may acquire faith, joy, strength, and purity, by holy and quiet communion with the Lord; and carry those blessings always with you wherever you may go.

—KESHUB CHUNDER SEN.

Do not omit thy prayers for want of a good oratory or place to pray in.

—JEREMY TAYLOR.

Private or secret prayer is that which is used by a man alone, apart from all others, wherein we are to be more particular, according to our particular needs, than in public it is fit to be. And this of private prayer is a duty which will not be excused by the peformance of the other of public. They are both required, and one must not be taken in exchange for the other: And whoever is diligent in public prayers, and yet negligent

* *Translated from Arabic by Captain Matthews.*

in private, it is much to be feared he rather seeks to approve himself to men than to God.

—"THE WHOLE DUTY OF MAN."

Some duties are more incumbent on some persons, and some on others; depending on the difference of talents, wealth, leisure, learning, station, and opportunities; but the duty of prayer is of imperative obligation; it is universal, because it demands none of any of the above requisites; it demands only a willing heart, a consciousness of sin, a sense of dependence, a feeling of helplessness. Those who voluntarily negect it, shut themselves out from the presence of their Maker. "I know you not," must assuredly be the sentence of exclusion on those who thus "know not God." Nothing, it is true, can exclude them from his inspection, but they exclude themselves from his favour.

—HANNAH MORE.

We should certainly pray to God at least once in a day, if not twice; especially in the morning ought prayers to be offered to Him, as at that time the emotions of the heart are pure. *

—"ÎSHWAROPÂSANÂ."
(An admonition).

Prayer is the key of the day and lock of the night. And we should everyday begin and end, bid ourselves good morrow and good night, with prayer.

Of all duties, prayer certainly is the sweetest and most easy. There are some duties which may seem to occasion a troublesome opposition to the natural work-

* *By the Ahmedâbâd Prârthanâ Samâj.*

ings of flesh and blood, such as the forgiveness of injuries, and the love of our enemies; others which will force us unavoidably into a perpetual struggle with our passions, which war against the soul, such as chastity, temperance, humility. There are other virtues which, seem to bid us forget our present interest for a while such as charity and generosity; others that teach us to forget it at all times, and wholly to fix our affections on things above, and in no circumstance to act like men that look for a continuing city here, but upon one to come, whose builder and maker is God. But this duty of prayer and thanksgiving to God has no such oppositions to encounter: it takes no bullock out of thy field, no horse out of thy stable, nor he-goat out of thy fold; it costeth no weariness of bones, no untimely watchings; it requireth no strength of parts, or painful study, but just to know and have a true sense of our dependence and of the mercies by which we are upheld. And with this, in every place and posture of body, a good man may lift up his soul unto the Lord his God.

—L. STERNE.

It is not enough to say prayers, unless they live them too.

—PARKER.

But we are too apt to associate prayer exclusively with the house of God, or with the knees bended at the bedside in the silence of the night, and to separate it from the trials and business of life. Now, it is not every one who can find time for long and frequent communing in secret with God; but every one can lead a praying life.

It is best of all to be able so to command our time as to give to active duty and to secret prayer their due proportion. But the most active can pray to God, and turn his very activity into a prayer. To carry through every action as a holy work, seen of God, and judged by Him, this is to lead a life of prayer. A sudden temptation befalls us; and the fervent wish for a strength beyond our own to meet it flies up then and there to our God and judge. A disappointment or a loss falls heavily on us; and amidst our distress we are able to say, It is the Lord; let Him do what seemeth Him good. Some one most dear to us goes forth from our hearth to face the world's trials; and a heart-felt word commends him to God, who alone is able to keep him safe to the end. Our temper, our industry, our resolutions for good, do not keep pace with our wishes. We hate and abhor the shortcoming, and wish that God's love might possess us wholly, and burn out of us all baser feelings. Such occasions are the stuff of which our human life is made up; and every one of them may become an acted prayer to God.*

What is prayer? Have we thought that the use of certain forms is necessary to it? Have we deemed it requisite, in order to pray, that we should either join with others, or retire into some secret place to open our hearts to God? Have we supposed that prayer could be performed only at fixed seasons, or when the heart is in a peculiar state of excitement? All these circumstances may be, and often are, highly favourable to devotion. But if we think them necessary, our views of the duty are too narrow. Prayer is far less the use

* *From Sermons by William Lord, Archbishop of York.*

of certain language than the exercise of certain dispositions and affections; and the great design of the *expression* of prayer is, to strengthen the dispositions and affections in which it peculiarly consists. The design of *forms of prayer* is, to secure us against inconsistency, and impropriety, either in the sentiments or the expressions of devotion. The purpose of *social worship* is, peculiarly, to unite our social with our pious affections; and by the same act, to bind us at once more closely to each other and to God. The object of *secret prayer* is, the free expression to God of what we could not freely express with, or before, one another. And *seasons* of prayer are prescribed, because the duty, for which we have no allotted time, is easily deferred from hour to hour, from day to day, till it is utterly forgotten. But if the dispositions and affections, in which prayer peculiarly consists are felt to any considerable degree, it cannot be shut up within the limits of stated hours, and of particular forms and places of devotion; it cannot always wait till others are ready to join in it, nor be restrained by the forms, from which, perhaps, it has derived the most important benefits. These dispositions and affections, where they have obtained an ascendancy, will often burst asunder the bonds by which our labours or cares or pleasures would confine them. They will rise to God under the pressure of circumstances and events, which would bear them down to the earth; and in proportion as they are exercised and cherished, will produce the most important effects on our characters, our habits, and our happiness. These momentary, but sincere references and expressions to God are an accomplishment of the precept, "*pray without ceasing.*" And not only may we thus pray without neglecting any other duty; but in this habitual devotion is the most

uniform and powerful excitement to fidelity in every obligation.*

—Dr. Tuckerman.

We, ignorant of ourselves,
Beg often our own harms, which the wise powers
Deny us for our good.

—Shakespeare.

God answers our prayers not according to our wishes, but our wants; not as in our ignorance we may have asked, but as an enlightened regard to our best interests would have us to ask.

God will excuse our prayers for ourselves, whenever we are prevented from them, by being occupied in such good works as to entitle us the prayers of others.

—Colton.

There is a living principle in prayer:
For prayers have wings, and make their way to heaven;
Swift Messengers, and true, 'twixt God and Man.
No subtile and elaborate argument,
Cautiously wrought within the brain astute,
Before the Searcher of all hearts bear they:
But inward breathings of the conscious spirit,
Rising like odours from some fire-touched gum,
Articulate emotions unprepared.
Nor without high commission do they come
To us returning: but with noble hope,
Angelic comfort, meditation pure:

From Mary Carpenter's Meditations.

Glorious assurance that the human heart
Hath holy ties and communing with God!

—DE VERE.

When fears and perils thicken fast,
And many dangers gather round;
When human aid is vain and past,
No mortal refuge to be found;
Then can we firmly lean on Heaven,
And gather strength to meet and bear:
No matter where the storm has driven,
A saving anchor lives in prayer.

Prayer is a key which being turned with the hand of faith unlocks all God's treasures.

Prayer is the pillar of religion and the key of Paradise.

—MAHOMED.

By prayer and penance Dhruva gained at last
The highest heavens, and there he shines a star!
Nightly men see him in the firmament.

—TORU DUTT.

Oh, God! how beautiful the thought,
How merciful the bless'd decree,
That grace can e'er be found when sought,
And naught shut out the soul from Thee.
The cell may cramp, the fetters gall,
The flame may scorch, the rack may tear;
But torture-stake, or prison-wall,
Can be endured with Faith and Prayer.

* *From Ancient Ballads and Legends of Hindustan.*

In desert wilds, in midnight gloom;
In grateful joy, in trying pain;
In laughing youth, or nigh the tomb,
Oh! when is prayer unheard or vain?
The Infinite, the king of kings,
Will never heed the when or where;
He'll ne'er reject the heart that brings
The offering of fervent prayer.

—ELIZA COOK.

A prayer-less heart may be considered as a defenceless citadel, lying open and exposed to the incursion of every foe; whereas the heart of one truly devout is like a castle in which the Lord dwells, and which is garrisoned with the Divine Presence.

—DR. WATTS.

Lord, let us to thy gates repair
To hear the gladdening sound,
That we may find salvation there,
While yet it may be found.
There let us joy and comfort reap:
There teach us how to pray,
For grace to choose, and strength to keep
The strait, the narrow way.
And so increase our love for Thee,
That all our future days
May one continued Sabbath be
Of gratitude and praise.

HYMN.

Let all be ready,—watch and pray,
For none can tell the hour,
When God may call his own away,
And use His sovereign power.

Let Childhood lift its hands to heaven,
And sing its Maker's praise;
Let Youth remember, Life was given
To walk in Wisdom's ways.

Let Manhood think that death may come
When least it seemeth nigh;
And, though content, with his bright home,
Yet be prepared to die.

Let Pilgrims bend with fervent zeal,
Whose race is well-nigh run;
And ask their Father, while they kneel,
To bless their setting sun.

Let all be ready,—watch and pray—
Trust not health, strength, nor gold;
For none can tell us what a day
Brings forth for young or old.

—ELIZA COOK.

O Thou eternal One! whose presence bright
All space doth occupy, all motion guide;
Unchang'd through time's all-devastating flight;
Thou only God! there is no God beside!
Being above all beings! Mighty One!
Whom none can comprehend, and none explore!
Who fill'st existence with *Thyself* alone;
Embracing all,—supporting,—ruling o'er,—
Being whom we all call God,—and know no more!

In its sublime research, philosophy
May measure out the ocean-deep,—may count
The sands, or the sun's rays;— but God! for Thee
There is no weight nor measure:—none can mount
Up to Thy mysteries; Reason's brightest spark,

Though kindled by Thy light, in vain would try
To trace Thy counsels, infinite and dark:
And thought is lost ere thought can soar so high,
Even like past moments in eternity.

Thou from primeval nothingness didst call
First chaos, then existence;—Lord! on Thee
Eternity had its foundation:—all
Sprung forth from Thee:—of light, joy, harmony,
Sole origin:—all life, all beauty thine.
Thy word created all, and doth create;
Thy splendour fills all space with rays divine,
Thou art and wert, and shalt be! Glorious! Great!
Light-giving, life-sustaining Potentate!*

—DERZHAVIN.

Thou whom I love, but cannot see,
My Lord, My God! look down on me;
My low affections raise;
The spirit of liberty impart,
Enlarge my soul, inflame my heart,
And, while I spread thy praise,
Shine on my path, in mercy shine,
Prosper my work and make it thine.

—JAMES MONTGOMERY.

The life that makes the heart to beat,
The light that from the heavens doth shine,
My daily strength,—the bread I eat,—
All, all, great Lord of life, are thine,
Then let me seek Thee daily Lord,
At morn, at noontide, and at even;

* *The above is only the opening of the celebrated poem (Ode on God) translated by Mr. Bowring.*

And do Thy will, and know Thy word,
That I may be Thy child in heaven!

—W. MARTIN.

Merciful Father! Thou protectest me in all conditions, and in grateful appreciation of that favour I beg to offer Thee this morning tribute of praise and prayer. At night Thou hast protected me in my defenceless condition and I am thankful to Thee that I feel fresh energy and strength to enter upon the duties of another day. Thy infinite kindness, glorious providence and protecting power are visible in all things. Before engaging myself in the pursuits of this day, I throw myself at Thy feet, and resolve to devote all my strength, bodily and mental to the carrying out of Thy commands. Confer on me the necessary strength to successfully encounter the allurements that are awaiting me during the day. Thy well, meant counsel and Thy good precepts alone can regulate my mind. May Thy love warm my heart, may thy holy form be manifested to me and may it dwell constantly in my memory.

Oh Source of infinite mercy! Dismiss all impure desires and vicious tendencies from my heart, and sanctify my emotions and aspirations by leading them towards Thyself. In discharging my various duties, and in all my dealings with the world let my heart be pure and unsullied. Kindly help me Divine Father! that sensual desires and worldly temptations may not shake my confidence in Thee and in all the vicissitudes of life I may cleave firmly to Thee. Teach me to remember that the object of my existence is to obtain Thy love and Thy favour, and help me that I may spend this day and the following days with the above object constantly in view. Everlasting Father! Enable me to

grow continually in purity and faith that each day may find me nearer to Thee. Thy mercy is infinite; I seek refuge with Thee; so give me right understanding and absolve me from sin.

—MORNING PRAYER.*

Lord of the universe! I bow to Thee repeatedly out of gratitude for the infinite mercy Thou hast showered upon me during the day. Under Thy auspicious care I have passed this day in happiness, and the time of rest has arrived again. But before I make use of that occasion I surrender myself to Thee with a devout heart. Thou alone, oh Merciful Father! art my protector and Thou alone givest me joy and peace. I who am helpless have no support except Thine. All the blessings I have enjoyed during the day bring to light Thy benign motive and give rise to a feeling of gratitude in my heart. Thy fatherly care has been with me all day and has protected my body as well as my mind. I thank Thee for all the means and opportunities of doing good and religious deeds which Thou hast given me to-day. I congratulate myself on every holy thought and aspiration that has sprung up in my heart and dedicate to Thee every good deed Thou hast enabled me to perform.

Omniscient God! All the sins and all the transgressions I have committed to-day in carrying out Thy orders, are known to Thee, and so with a heart full of penitence I pray to Thee for Thy sweet grace, Thy mercy, and Thy favour. Purify my soul and arm me with resolution not to fall into such sins again. Without Thy help and support I cannot subdue low desires and tempta-

* *From Îshwaropâsanâ by the Ahmedâbâd Prârthanâ Samâj.*

tions or obtain a mastery over the passions that assail my heart. I, therefore, beseech Thee with the utmost humility, Oh Fountain-head of all mercy! that be Thou pleased to grant me confidence and strength of faith that I may keep myself aloof from all that is evil and impure. Wash off the impurities of my mind, bless me with good sense that I may spend every day of my life according to Thy wishes, and preserve me.

—EVENING PRAYER.

Ere on my bed my limbs I lay,
God grant me grace my prayers to say!
O God, preserve my mother dear
In health and strength for many a year;
And oh! preserve my father too,
And may I pay him reverence due;
And may I my best thoughts employ
To be my parents' hope and joy!
My sisters and my brothers both
From evil guard, and save from sloth;
And may we always love each other,
Our friends, our father, and our mother!
And still, O Lord, to me impart
A contrite, pure, and grateful heart,
That after my last sleep I may
Awake to thy eternal day! Amen.

—COLERIDGE.

(CHILD'S EVENING PRAYER).

Oh Father of the Universe! What words can suffice to express the gratitude I owe Thee. Thy loving kindness has enabled me to live till to-day and to reach

From Ishwaropâsanâ by the Ahmedâbâd Prârthanâ Samâj.

this stage of life. Thou hast given me food to eat and cloth to cover my body at night. Thou protectest me when I am asleep at night and at day also Thou art my preserver. Thou art my sole support. Without Thy assistance I cannot live even for a moment in this world. I owe to Thee whatever blessings I have either enjoyed in the past or I may enjoy in the future. Thou alone art my friend and helper. Just as Thou protectest me, lead me to the path of rectitude, and grant me good sense that I may live a life of virtue and piety. This world abounds with temptations which try to delude my mind and lead me astray; I implore Thee, therefore, to give me knowledge and strength of mind that I may overcome those temptations and thus become fit for Thy service. Teach me to find what actions are sinful and what righteous, and help me that I may remain aloof from sins and perform good actions. Benevolent and Supreme Being! That I may secure Thy approval by my conduct and actions, is the sole desire of my heart—the principal aim of my existence. Good gracious Father! Hear this humble request, accept my profound obeisance and grant my prayer.

Oh Lord! Let there be peace everywhere!

—"ÎSHWARA PRÂRTHANÂ MÂLÂ, I."*

God of boundless mercy! There are various obstacles preventing me from discharging the duties incumbent on me in the journey of life. By these my mind becomes deluded and I am often tempted to do evil. At such a time I cannot do without Thy help. I, therefore, beseech Thee to listen to this humble prayer, and to purify my heart.

* *By the Ahmedâbâd Prârthanâ Samâj.*

Thou art never imposed upon by external show (of piety) or mere words. Thou art present in every heart and knowest all the evil thoughts arising there. These evil thoughts are in Thy estimation as culpable as evil deeds. With words of entreaty, therefore, I beg Thy pardon, and offer this prayer, promising ever to walk along the path of morality and virtue. But if, while praying to Thee I am thinking of fraud, deceit, treachery, homicide, dishonest misappropriation of property, and such other sinful actions, I know most positively that all prayers are in vain, and I become liable to a double chastisement from Thee. Just and impartial as Thou art, Thou wouldst never forgive my sins, crediting my insincere words, unless the heart has first been purged of all its impurity. I pray to Thee, therefore, most sincerely and devoutly, oh Lord of infinite goodness! to throw the light of truth on my heart and to point out the right path to me. Salvation is possible only if sincere and earnest (fervent) prayers are offered, and if unrighteous deeds are not at all thought of. After repenting for past misdeeds, and after asking Thy forgiveness for them, were I to continue repeating the same misdeeds, it would be foolish for me to hope for Thy pardon. Inspire me, therefore, Omnipotent God! to recede from committing repeated sins, and help me to keep myself aloof from the very thought of sin.

When my mind becomes quite engrossed in thoughts about Thee, Thy infinite power and wisdom are at once visible in every phenomenon of the Universe. At that time Thy brilliant form and Thy kindnesses become spontaneously manifested to me, and Thy laws and wishes are impressed so vividly and ineffaceably on my heart, that I cannot but feel hatred for transgressing them. But as soon as I enter upon the affairs of this world, on account

of the debased nature in me as well as the passions of my heart, that impression becomes fainter and fainter; avarice, longing for worldly things, and sensuality get an upper hand over my reason, deaden my spiritual aspirations, and like a blind man I go where the baser passions lead me till I am hopelessly entangled in many a snare. At such a crisis Oh world-protecting Divinity! I stumble here and there without Thy assistance. Without Thee to whom am I to look for support in order to subdue the passions and to strengthen my reason? Therefore Oh gracious and all-powerful Being! I supplicate Thee with sincerity and unflinching faith, to lead me along the right path. Help me to keep myself away from selfishness, avarice, sensuality, and such vices; keep aside malice, conceit, cupidity, and such other obstacles that hinder me and my fellow-brothers from performing the true duties: lend me Thy hand that I may ever act up to Thy wishes and laws. Guard me from sins and misfortunes, and eradicate all such desires and actions of mine as run counter to Thy divine will. Amen.

—"ISHWARA PRÂRTHANÂ MÂLÂ I."

Oh God! the all powerful, the all merciful, the lord of the world, I submit to you, and humbly place my head at your feet.

Oh God! do not abandon me though I may err in many ways. Forgive your humble child, and have for him in your mind kindness.

Oh God! Your deeds are mighty, your glory great, your mercy all comprehensive. I do not beg of you an elephant, nor a horse.

* *By the Ahmedâbâd Prârthanâ Samâj.*

Oh God ! I humbly bow to your feet, which ward off all adversities.

Oh friend of the helpless ! save me the humble. Oh Lord of the world ! keep me by your side.

Oh Lord ! I commit many sins every moment, still forgive them all. Oh all merciful ! I am a very humble child. If you do not save me, then what help there is for me.

Oh Lord of the world ! you are the ocean of kindness. I humbly place my head at your feet. I am sinful, of bad ways, and fallen ; you, in your mercy, save me.

—" MODI READING BOOK, No. 2 ".

God should be praised, and not man in vain. God is a fit object of praise and not so the man.

All through the kindness of God I see with my eyes, hear sounds with my ears, walk with my feet, taste with my tongue, speak sweet speech, do many sorts of work with the hands and take sleep to have rest and wake up again.

PRAYER.

Oh ocean of mercy ! I crave for you ; give me good mind. Do not give me evil thought. You can curb my mind.

You have given us life and you protect us. You have given us food, and thus feed us. You have given us mind and ask us to labour. You have given us knowledge for our salvation.

We are your children and you are our parent. We have no help except your mercy, Oh God.

—" MODI READING BOOK, No. 2."

To Thee, O God, the adorable Author of my existence, I owe eternal thanksgiving. It is by Thee I live, in Thee I move, and from Thee I have my being. It is through Thy goodness that my soul thinks and reflects, in a healthy body; it is to Thee alone that I owe all the pleasures which the surrounding creatures afford me. It is by Thy command that all nature inspires me with joy. Thou waterest the earth, that it may be fruitful; and that I perish not through lack of sustenance. Thou art he whom I and all intelligent beings adore; Thy goodness, wisdom, and providence I bless, and recommend myself to Thy paternal care for the future. Thou knowest all men, Thou hast Thy eye upon them, and observest all their actions. Thou dost not desire that we should pass our time in darkness and distress; and that we should consider our existence as a curse; Thou permittest us to enjoy, with a grateful heart, the innocent pleasures of life.

When the bird in the air astonishes me with the rapidity of its flight, the elegance of its form, and the sweetness of its notes, is it not right that I should consider it as Thy work, that its songs are so many hymns to its Creator, and that they should excite me to praise Thee? Thou providest food for it as well as for me. It is nourished by seeds, which Thou causest to grow for it, as I am by the corn, which appears to rot in the earth, but which at Thy command, becomes the support of my life. Thou sendeth the rain and the beams of the sun upon the earth, to cause it to produce the most delicious fruit, while the utmost of my efforts could not produce a single blade of grass! It is not merely the necessaries of life which Thou grantest us, Thou givest us besides what the world calls fortune, riches, and happiness. Thou directest events so, that even those which appear the

most unfortunate, often contribute to our happiness. In a word, after having formed us in so admirable a manner, Thou preservest us by a continual series of miracles.

O that the precious though short hours of my earthly pilgrimage,—those hours which can never return,—may be employed in such a manner as may best answer the design of my existence, that when I leave this world I may enter into a more blessed state, and be better able to fathom the mysteries of nature and grace!

—STURM'S REFLECTIONS.

God, my strength, to Thee I pray,
Turn not Thou Thine ear away;
Gracious to my cry attend,
While the suppliant knee I bend.

Grant me, Lord, Thy peace and light,
To direct my steps aright,
To protect, in trial's hour,
From the world's ensnaring power.

Cleanse me from the guilt that lies
Wrapt within my heart's disguise;
Let me thence, by Thee renewed,
All presumptuous sin exclude.

Let my tongue, from rashness free,
Speak the words approved by Thee;
And to Thine all-searching eyes
Let my thoughts accepted rise.

Hear, and to my soul display
Mercy's all enlivening ray;
Let it lead, in faith and love,
Onward to a home above.*

—MERRICK.

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* *From Mary Carpenter's Meditations.*

Father of all! we bow to Thee,
Who dwell'st in heaven adored,
But present still, through all thy works,
The universal Lord.

For ever hallow'd be thy name
By all beneath the skies;
And may Thy kingdom still advance
Till grace to glory rise.

A grateful homage may we yield,
With hearts resign'd to Thee;
And, as in heaven Thy will is done,
On earth so let it be.

From day to day, O may we own
The hand that feeds us still;
Give us our bread, and teach to rest
Contented in Thy will.

Our sins O teach us to confess
And may they be forgiven;
To others let us mercy show
And beg the same from heaven.

Still let Thy grace our life direct,
From evil guard our way;
And in temptation's fatal path
Permit us not to stray.

The kingdom, pow'r, and glory—all
Alone belong to Thee;
Thine from eternity they were,
And Thine shall ever be.*

From Chambers's Infant Education.

Father of our feeble race!
Wise, beneficent, and kind!
Spread o'er nature's ample face,
Flows thy goodness unconfin'd;
Musing in the silent grove,
Or the busy haunts of men,
Still we trace thy wond'rous love,
Claiming large returns again.

Lord! what off'ring shall we bring,
At Thine altars when we bow;
Hearts, the pure unsullied spring
Whence the kind affections flow:
Soft compassion's feeling soul,
By the melting eye exprest;
Sympathy, at whose controul
Sorrow leaves the wounded breast.

Willing hands to lead the blind,
Bind the wounded, feed the poor;
Love embracing all our kind,
Charity with liberal store:
Teach us, O Thou heavenly king,
Thus to show our grateful mind,
Thus the accepted off'ring bring,
Love to Thee, and all mankind.

—J. TAYLOR.

O! Lord, Thy heavenly grace impart,
And fix my frail, inconstant heart;
Henceforth my chief desire shall be,
To dedicate myself to Thee.
To Thee, my God! To Thee.

* *From Mary Carpenter's Meditations.*

Whate'er pursuits my time employ,
One thought shall fill my soul with joy;
That silent, secret thought shall be,
That all my hopes are fixed on Thee,
On Thee, my God! on Thee.

Thy glorious eye pervadeth space;
Thy presence, Lord! fills every place;
And wheresoe'er my lot may be,
Still shall my spirit cleave to Thee,
To Thee, my God! to Thee.

Renouncing every worldly thing,
Safe 'neath the covert of Thy wing,
My sweetest thought henceforth shall be,
That all I want I find in Thee,
In Thee, my God! in Thee.*

—J. F. OBERLIN.

From Mary Carpenter's Meditations.

115. PRIDE.

Pride is that exalted idea of our state, qualifications or attainments which exceeds the boundaries of justice, and induces us to look down upon supposed inferiors with some degree of unmerited contempt.

—Dr. T. Cogan.

Of all the causes, which conspire to blind
Man's erring judgment, and misguide the mind,
What the weak head with strongest bias rules,
Is Pride, the never failing voice of fools.
Whatever nature has in worth denied,
She gives in large recruits of needful pride;
For as in bodies, thus in souls, we find
What wants in blood and spirits, swell'd with wind:
Pride, where wit fails, steps in to our defence,
And fills up all the mighty void of sense.
If once right reason drives that cloud away,
Truth breaks upon us with resistless day.
Trust not yourself; but your defects to know,
Make use of ev'ry friend—and ev'ry foe.

—Pope.

There is an outside and inside kind of pride, as may be well seen in the familiar anecdote of Plato and Diogenes. The neat house and well-arranged silk couch of Plato were marks of outside pride; the act of Diogenes, when he came in and trod with dirty feet on his friend's couch, saying, 'Thus I trample on the pride of Plato,' was a signification of inside pride. Plato was right when he replied, 'And with greater pride, Diogenes.'

The outside pride which merely takes the ordinary modes of showing itself, such as good dress, or a neat household, is a much lower measure of the sentiment than the inside, which wraps itself up in the guise of a contempt for those things, and is content with its own meditations.

—R. CHAMBERS.

I am learned, I am rich, I am strong, I am powerful, and I am great—Do not have such pride; if you have it you will suffer loss.

Pride differs in many things from vanity, and by gradations that never blend, although they may be somewhat indistinguishable. Pride may perhaps be termed a too high opinion of ourselves, founded on the overrating of certain qualities that we do actually possess; whereas vanity is more easily satisfied and can extract a feeling of self-complacency, from qualifications that are imaginary. Vanity can also feed upon externals, but pride must have more or less of that which is intrinsic; the proud therefore do not set so high a value upon wealth as the vain, neither are they so much depressed by poverty. Vanity looks to the many, and to the moment, pride to the future, and the few; hence pride has more difficulties, and vanity more disappointments; neither does she bear them so well, for she at times distrusts herself, whereas pride despises others. For the vain man cannot always be certain of the validity of his pretensions, because they are often as empty as that very vanity that has created them; therefore it is necessary for his happiness, that they should be confirmed by the opinion of his neighbours, and his own vote in favour of himself, he thinks of little weight, until it be backed up by the suffrages of others. The

vain man idolizes his own person, and here he is wrong; but he cannot bear his own company, and here he is right. But the proud man wants no such confirmations; his pretensions may be small, but they are something, and his error lies in overrating them. If others appreciate his merits less highly, he attributes it either to their envy, or to their ignorance, and enjoys in prospect that period when time shall have removed the film from their eyes. Therefore the proud man can afford to wait, because he has no doubt of the strength of his capital, and can also live, by anticipation, on that fame which he has persuaded himself that he deserves. He often draws indeed too largely upon posterity, but even here he is safe; for should the bills be dishonoured, this cannot happen until that debt which cancels all others, shall have been paid.

—COLTON.

Conceit in weakest bodies strongest works.

—SHAKESPEARE.

Pride goeth before destruction, and an haughty spirit before a fall.

—"BIBLE-PROVERBS."

116. PROCRASTINATION.

Procrastination is the thief of time.

—YOUNG.

Do not delay the work of to-day to the morrow.

—ARABIC PROVERB.

Begin, be bold, and venture to be wise;
He who defers his work from day to day,
Does on a river's bank expecting stay,
Till the whole stream which stopp'd him should be gone,
Which runs, and, as it runs, for ever will run on.

—COWLEY.

Never defer that until to-morrow which you can do to-day.

—ITALIAN PROVERB.

One half the evils in our way
Are the result of waiting.
For sometime better than to-day
To do our work, debating
On future time that we can steal
From future duties, choosing
To take the ease the present brings—
Thus precious moments losing.
But future time will soon be "now,"
And then how great the sorrow,

To find the work of yesterday
Has come with its to-morrow!

It is never too late to mend, to mend,
In thought, in word, and deed;
Never too late to lend a hand
In a brother's sorest need;
Never too late to laugh with those
Who happy secrets keep,
Or to shed the tear of sympathy—
To weep with those who weep.

If you have a work to do,
Wait not till to-morrow.
Putting oft from day to day
Brings but care and sorrow.
Let no short but precious hour
Pass you by unheeded,
But while time is given you
Do the work that's needed.

When you have the golden chance,
Help some needy brother;
For each blessing you bestow
God will give you another.
Freely give of every good
God to you has given;
And upon you He will shower
Choicer gifts from Heaven.

Whatsoe'er you find to do
For yourself or neighbour,
Do it now, no other time
Is given you for labour.

And when toils and cares are over,
And earth's ties you sever,
You shall hear the welcome words:
"Come and rest for ever."

WHAT HAVE WE DONE TO-DAY?

We shall do so much in the years to come,
But what have we done to-day?
We shall give our gold in a princely sum,
But what did we give to-day?
We shall lift the heart and dry the tear,
We shall plant a hope in the place of fear,
We shall speak the words of love and cheer,
But what did we speak to-day?

We shall be so kind in the after-while,
But what have we been to-day?
We shall bring to each lonely life a smile,
But what have we brought to-day?
We shall give to truth a grander birth,
And to steadfast faith a deeper worth,
We shall feed the hungering souls of earth,
But whom have we fed to-day?

We shall reap such joys in the by-and-by,
But what have we sown to-day?
We shall build us mansions in the sky,
But what have we built to-day?
'Tis sweet in idle dream to bask,
But here and now do we do our task?
Yes, this is the thing our souls must ask,
What have we done to-day?

—NIXON WATERMAN.

117. PROMISE.

Speak as you mean, do as you profess, and perform what you promise.

Let your promises be sincere, and within the compass of your ability.

Be slow to promise, and quick to perform.

Promise little, and do much.

We promise according to our hopes, we perform according to our fears.

What should you keep after you have given it to another? *Ans.* Word.

He, who often swears, distrusts his own word.

A promise should be given with caution, and kept with care. It should be made by the heart; and remembered by the head.

A hero's valour does not diminish at all,
Though he is roughly handled on the field of battle;
So a truthful word once spoken is not withdrawn,
Even if the Universe were to be overturned.

—KABÎR.

Shaivya, a king whom earth obeyed,
Once to a hawk a promise made,
Gave to the bird his flesh and bone,
And by his truth made heaven his own.
—"RÂMÂYANA."*

KING SHAIVYA AND THE SUPPLIANT DOVE.

(The following is a free version of a very ancient story which occurs more than once in the Mahâbhârata, and is referred to in the Râmâyana.)

Chased by a hawk there came a dove
With worn and weary wing,
And took her stand upon the hand
Of Kâshî's mighty King (Shaivya).

The monarch smoothed her ruffled plumes,
And laid her on his breast,
And cried, 'No fear shall vex thee here,
Rest, pretty eggborn, rest!

Fair Kâshî's realm is rich and wide,
With golden harvests gay,
But all that 's mine will I resign
Ere I my guest betray.'

But panting for his half-won spoil,
The hawk was close behind,
And with wild cry and eager eye
Came swooping down the wind:

'This bird,' he cried, 'my destined prize,
'Tis not for thee to shield:
'Tis mine by right and toilsome flight
O'er hill and dale and field.

* *Translated by Griffith.*

Hunger and thirst oppress me sore,
And I am faint with toil:
Thou shouldst not stay a bird of prey
Who claims his rightful spoil.

They say thou art a glorious king,
And justice is thy care:
Then justly reign in thy domain,
Nor rob the birds of air.'

* * * *

'Mine oath forbids me to betray
My little twice-born guest:
See how she clings with trembling wings
To her protector's breast?'

'No flesh of lambs', the hawk replied,
'No blood of deer for me;
The falcon loves to feed on doves,
And such is Heaven's decree.

But if affection for the dove
Thy pitying heart has stirred,
Let thine own flesh my maw refresh,
Weighed down against the bird.'

He carved the flesh from off his side,
And threw it in the scale,
While women's cries smote on the skies,
With loud lament and wail.

He hacked the flesh from side and arm,
From chest and back and thigh,
But still above the little dove
The monarch's scale stood high.

He heaped the scale with piles of flesh,
With sinews, blood, and skin,

And when alone was left him bone
He threw himself therein.

Then thundered voices through the air;
The sky grew black as night;
And fever took the earth that shook,
To see that wondrous sight.

The blessed gods, from every sphere,
By Indra led came nigh;
While drum and flute and shell and lute,
Made music in the sky.

They rained immortal chaplets down,
Which hands celestial twine,
And softly shed upon his head
Pure Amrit, drink divine.

Then God and Seraph, Bard and Nymph
Their heavenly voices raised,
And a glad throng with dance and song,
The glorious monarch praised.

They set him on a golden car,
That blazed with many a gem;
Then swiftly through the air they flew,
And bore him home with them.

Thus Kâshî's lord, by noble deed,
Won heaven and deathless fame;
And when the weak protection seek
From thee, do thou the same.*

* *From Additional Notes to the Râmâyana, translated by Griffith.*

118. PROSPERITY AND ADVERSITY.

Adversity is a school in which many valuable lessons are learned, which can scarcely be gained in any other. Here we become acquainted with ourselves, with the frailties of our natures, with the fallacies of the world, with the worth and necessity of religion. Here the powers of the soul are called forth, and trained in a discipline, which, however severe, is found to be salutary. Some virtues are only seen in affliction, and some in prosperity; if the latter are more showy and attractive, the former are more solid and enduring. Humility, patience, fortitude, prudence, and pious resignation are best promoted by events and circumstances of a dark and disastrous kind. At such a time we wake from inglorious slumber, and the vain illusions and dreams, which before amused us are scattered and dispersed.

—RUSTICUS.

Adversity willingly undergone is the highest virtue.

Adversity successfully overcome is the highest glory.

Oh, cease to weep, this storm will yet decay,
And the sad clouds of sorrow melt away:
While through the rugged path of life we go,
All mortals taste the bitter draught of woe:
The famed and great, decreed to equal pain,
Full oft in splendid wretchedness complain.

—FALCONER.

In every human heart the hope of happiness prevails,
None ever wishes that he may meet with distress;

But human existence is in its nature beset with happiness and misery,
And grief therefore every one is destined to suffer.
Were there no dying of the dear and the near,
Of loss in business were there no fear,
If the human system were proof against all diseases and pain,
All would have been full of conceit and vain.
Prosperity is the time when men neglect their duties,
Many a vice is contracted by them at this time;
Adversity is the time of instruction and learning,
It gives men an opportunity of cultivating virtues.
Whom to befriend and what it is to befriend
Is learnt at the time of adversity,
As then only the love of friends is tested,
And friend from foe distinguished.
When experience of adversity is obtained by men,
They understand many an error in life committed by them;
In adversity they learn to compassionate others and mercifully give charitable gifts to the poor.
In adversity those inflamed with arrogance give up their egotism,
The boasters forget the habit of boasting;
And the foolish persons cease ridiculing and offending humbled merit.
Unhappy Narmad! Do not be vexed
The Lord of the Universe will soon allay your difficulties;
Have ample patience, oh friend!
And stick fast to morality.

—NARMADÂSHANKAR.

A Gujarâti poet.

Dark clouds roll up and obscure the sun, but we know there is light above the clouds.

Bear and blame not what you cannot change.

Heaven has to all allotted, soon or late,
Some lucky revolution of their fate.

—DRYDEN.

Adversity has ever been considered as the state in which a man most easily becomes acquainted with himself —particularly being free from flatterers.

It is not but the tempest that doth show
The seaman's cunning; but the field that tries
The captain's courage; and we come to know
Best what men are, in their worst jeopardies.
For lo! how many have we seen to grow
To high renown from lowest miseries,
Out of the hands of Death? And many a one
To have been undone, had they not been undone?

—DANIEL.

Adversity, sage useful guest,
Severe instructor, but the best,
It is from thee alone we know
Justly to value things below.

—SOMERVILLE.

Affliction is the good man's shining scene;
Prosperity conceals his brightest ray;
As night to stars, woe lustre gives to man.

—YOUNG.

Make the best use of thy prosperity,
And then of thy reverses when they happen.
For good and evil fortune come and go,
Revolving like a wheel in sure rotation.

—"HITOPADESHA."

Three men are never distressed by adversity, or exposed to solitude and grief: the brave man, of whose prowess all men stand in need; the accomplished man, whose knowledge all men require; the pleasant speaker, of whose eloquence all men are enamoured.

—"JAVIDAN KHIRAD."*

He that has never known adversity, is but half acquainted with others, or with himself. Constant success shews us but one side of the world. For, as it surrounds us with friends, who will tell us only our merits, so it silences those enemies from whom alone we can learn our defects.

—COLTON.

Not to be unhappy is unhappiness,
And mis'ry not to have known misery:
For the best way unto discretion is
The way that leads us by adversity.
And men are better show'd what is amiss,
By th' expert finger of calamity,
Than they can be with all that fortune brings,
Who never shows them the true face of things.

—DANIEL.

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* *From Ancient Iranian and Zoroastrian Morals, by D. J. Medhora.*

Men shut their doors against a setting sun.

—SHAKESPEARE.

Fortune does not change men; it only brings out in clear light what's in them.

Prosperity is no just scale; adversity is the only balance to weigh friends in.

It is generally in the season of prosperity that men discover their real temper, principles, and designs.

—BURKE.

One should neither rejoice at obtaining what is pleasant, nor sorrow in obtaining what is unpleasant.

—"BHAGAVAD-GÎTÂ."

If rich, be not elated; if poor, be not dejected.

Whomsoever riches do not exalt, poverty will not abase, and calamity cannot cast down.

—"JAVIDAN KHIRAD."*

Prosperity is no test of character; it is adversity that surely finds us out. Adversity is a great educator and teaches more truly than all the schools.

In prosperity we need moderation, in adversity patience.

The virtue of prosperity is temperance; the virtue of adversity is fortitude, which in morals is the more heroical virtue.

—BACON.

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* *From Ancient Iranian and Zoroastrian Morals, by D. J. Medhora.*

There are many who encounter adversity, that are happy; while some in the midst of riches are miserable; every thing depends on the fortitude with which the former bear their misfortune, and on the manner in which the latter employ their wealth.

—TACITUS.

Be it happiness or sorrow, be it agreeable or disagreeable, whatever comes should be borne with an unaffected heart.

Happiness and misery, prosperity and adversity, gain and loss, death and life, in their turn, wait upon all creatures. For this reason the wise man of tranquil soul would neither be elated with joy, nor be depressed with sorrow.

—"MAHÂBHÂRATA."

Receive blessings with thankfulness, and afflictions with resignation.

I have felt so many quirks of joy and grief
That the first face of neither, on the start,
Can woman me unto 't.

—SHAKESPEARE.

O poor man! murmur not at the vicissitude of fortune,
For wretched wilt thou be if in that same mood thou diest.
O rich man! when thy heart and hand are blessed,
Enjoy, bestow, that thou mayest secure the happiness of this world and the next.

—SÂDI'S GULISTÂN.

Translated by Platts.

Though from thy grasp all worldly things should flee,
Grieve not for them, for they are nothing worth:
And though a world in thy possession be,
Joy not, for worthless are the things of earth.
Since to that better world 'tis given to thee
To pass, speed on, for this is nothing worth.

—A PERSIAN POET.

Whosoever desires a succourer in the day of adversity,
Bid him strive to act generously in the day of prosperity.

—SÂDI'S GULISTÂN.†

Fortune and futurity are not to be guessed at.

If fortune disregard thy claim,
By worth her slight attest,
Nor blush and hang thy head for shame
When thou hast done thy best.

Alike in joy and in distress
Oh! let me trace thy hand Divine;
Righteous in chast'ning, prompt to bless;
Still, Father! may Thy will be mine.

—LADY FLORA HASTINGS.

HYMN TO ADVERSITY.

Daughter of Jove, relentless power,
Thou tamer of the human breast,
Whose iron scourge and torturing hour
The bad affright, afflict the best!

* *Translated by Eastwick.*
† *Translated by Platts.*

Bound in thy adamantine chain,
The proud are taught to taste of pain,
And purple tyrants vainly groan
With pangs unfelt before, unpitied and alone.

When first thy Sire to send on earth
Virtue, his darling child, design'd,
To thee he gave the heavenly birth
And bade to form her infant mind.
Stern, rugged nurse! thy rigid lore
With patience many a year she bore;
What sorrow was, thou bad'st her know,
And from her own she learn'd to melt at others' woe.

Scar'd at thy frown terrific, fly
Self-pleasing Folly's idle brood,
With Laughter, Noise, and thoughtless Joy,
And leavé us leisure to be good.
Light they disperse, and with them go
The summer friend, the flattering foe;
By vain Prosperity receiv'd,
To her they vow their truth, and are again believ'd.

Wisdom in sable garb array'd,
Immers'd in rapturous thought profound,
And melancholy, silent maid,
With leaden eye, that loves the ground,
Still on thy solemn steps attend:
Warm charity, the general friend,
With Justice, to herself severe,
And Pity dropping soft the sadly-pleasing tear.

Oh! gently on thy suppliant's head,
Dread goddess, lay thy chastening hand!
Not in thy Gorgon terrors clad,
Not circled with the vengeful band

(As by the impious thou art seen)
With thundering voice, and threatening mien,
With screaming Horror's funeral cry,
Despair and fell Disease, and ghastly Poverty;—

Thy form benign, oh goddess, wear,
Thy milder influence impart,
Thy philosophic train be there
To soften, not to wound my heart.
The generous spark extinct revive,
Teach me to love and to forgive,
Exact my own defects to scan,
What others are to feel, and know myself a man.

—T. GRAY

THE OLD MAN AND KRISHNA.

There was once a certain old man, who, whatever he did, used to say, 'Krishna, Krishna, this is thy doing.' One day some paddy had been spread at his door for getting dried in the sun, when a cow came and ate it. The man at once took a stick in his hand and severely beat the poor cow, which consequently fell down and expired. At once the man began to exclaim, 'Hari—Hari—Krishna—Krishna. This is thy doing.' Just then Rukminî happened with Krishna, and she addressing her Lord said, 'O my Lord, what a sin has now fallen to your account.' Krishna replied, 'Fear not, my dear, the sin of having killed the cow is the man's, and not mine. You will shortly see how it is so.'

A few days after, the old man was giving a feast to Brâhmins when Krishna assuming the guise of a dirty old Brâhmin, entered his house, spat on the ground here and there, and committed diverse acts of nuisance. The

host thereupon began to rebuke him, saying, 'Is this the reward for my charity? Why do you come and disturb the feast which I am holding?' The disguised Krishna replied, 'Who are you to rebuke me? Are you the real host?' The man got exceedingly angry and said, 'Did I not tell you that I was the host? I will show you who I am:' and so saying, he began to shove him out. At once Krishna showed his real form and said, 'The merit of this feast is yours, while the sin of killing the cow is mine, I suppose! A very fair division to be sure! Let both be yours,' and so saying he disappeared.

Like the old man in this story, how often are we prone to take the merit of our successes and good deeds to ourselves, while ascribing our failures and evil deeds to the Lord.

—"THE AWAKENED INDIA."

119. PUBLIC-SPEAKING, ELOQUENCE, ATORY.

Elocution is the art of speaking out, and of opening the mouth, and of using the organs of speech and their accessories so as to be heard distinctly; and to convey to other minds, and to leave upon each and every of them, a correct intelligence, appreciation, and impression of all we utter. Hence elocution, in a secondary sense comes to mean the art of reading, speaking, and conversing elegantly. The perfection of elocution is oratory.*

Words are the paints; the voice the brush; the mind the painter.

The art which teaches us how to persuade the mind, and touch the heart, must surely deserve the earliest attention. Every man, if he pleases, may choose good words instead of bad ones; may speak properly instead of improperly; may be clear and perspicuous in his recitals instead of dark and muddy; he may have grace instead of awkwardness in his gestures; and, in short, may be a very agreeable instead of a very disagreeable speaker, if he will take care and pains.

—Lord Chesterfield.

The foundation of reading and speaking is good sense and solid thought.

—Sheridan.

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* *From Elocution by Pearson and Waithman.*

Before a man can speak on any subject, it is necessary to be acquainted with it.

—LOCKE.

The man who speaks with culture and ability will always command willing listeners.

—LOCKE.

The three requisites of good speaking are

1. Have something to say.
2. Know how to say it.
3. Sit down when you have said it.

—JAMES FLEMING.

The great objects which every public speaker will naturally have in his eye in forming his Delivery, are first, to speak so as to be fully and easily understood by all who hear him; and next, to speak with grace and force, so as to please and to move his audience.

In order to be fully and easily understood, the four chief requisites are:

A due degree of loudness of voice;
Distinctness;
Slowness; and
Propriety of pronunciation.

—DR. BLAIR.

It is a mistake in public speakers to begin in a loud tone, because it cannot be sustained, a spiteful cough will interpose; by beginning in a low tone, and gradually warming up, the physical fatigue is largely diminished, while the voice grows clearer, louder, and stronger.*

—DR. W. W. HALL.

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* *From How to Live Long.*

The entire principles of the management of the voice are contained in these old lines:

"Begin low,
Speak low,
Take fire,
Rise higher,
When most impressed,
Be self-possessed."

—JAMES FLEMING.

"Lack of matter" is often supplied by manner. Indeed it may sometimes be of less consequence what we express than how we express it.*

Air and manner are more expressive than words.

—RICHARDSON.

Let your manners be simple, and your speech unaffected.

Many times we do injury to a cause by dwelling upon trifling arguments.

—WATTS.

Without doubt, the best delivery is that which is the most natural, the most free from trick and artifice, and that in which the speaker is most self-forgetful. Never think of yourself when speaking but only of your subject.

—JAMES FLEMING.

A just and reasonable modesty does not only recommend eloquence, but sets off every great talent which a

* *From William Danby's Ideas and Realities.*

man can be possessed of. It heightens all the virtues which it accompanies, like the shades in paintings; it raises and rounds every figure, and makes the colours more beautiful, though not so glaring as they would be without it.

—ADDISON.

Never will a man speak well, but when he understands, feels, and is in earnest.

—JAMES FLEMING.

Always look at those whom you are talking to, never at those whom you are talking of.

—COLTON.

Generally, assume an easy manner on making your appearance, and guard against all feelings of timidity. If your subject be a melancholy one, look grave and thoughtful; if cheerful, let your countenance be lit up with a smile; if merry, you may advance to a grin.

Survey your audience confidingly but not rudely; and be careful not to pick out any particular person or persons in the audience for your remarks, but speak to all equally.*

A speaker never with grace speaks in the line immediately in front of him, but either to the right or to the left.*

In order that respiration be properly performed during vocal exercise, it is essential that there should be no constriction at the waist. The waist-coat of the male, and the corsage of the female should be sufficiently loose to permit of free abdominal respiration. Close

* *From Elocution by Pearson and Waithman.*

fitting, or tight corsets, therefore, interfere mechanically with efficient respiration, and impair the vocal powers correspondingly.

An easy position of the body should be assumed during public use of the voice or during vocal practice. The erect position is the best, with the book, manuscript or score at an easy reading distance, at about the level of the neck or chin, so that the head need not be depressed, and thus interfere with easy utterance and intonation. The body must not be turned too much to the right or left of the middle line, as that prevents distinct hearing by the audience at the opposite side of the room. There is hardly any public hall which permits equal facility of hearing in every part of it. It is proper, therefore, to address the central portion of the audience; by which plan those at the two sides are placed under equal advantages. Addresses first to one side of the room, and then to the other deprive those at each side, successively of the remarks which are being made to the people at the opposite side of the house.*

The general health should be carefully maintained, and indigestion in particular most warily guarded against. Indigestion is, without exception, elocution's worst enemy. Persons suffering from chronic diseases of the respiratory organs should never attempt to aggravate their cases by any vigorous or prolonged public speaking, or by speaking for any length of time in ill-ventilated rooms. Notwithstanding, they may attain to pleasing utterance and enunciation in conversation by a cultivation of the art of elocution.†

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* *From Ward and Lock's Long Life Series, edited by George Black.*

† *From Elocution by Pearson and Waithman.*

Mr. Bright was of opinion that extemporaneous speaking must be resorted to by a man, who knows his subject, and has a good hold of it, otherwise writing is necessary. He (Mr. Bright) wrote out the most important and highly worked passages, and got them by heart. The rest he filled in as he went along. Mr. Gladstone used notes only for facts, and the order of his points; and trusted exclusively to the moment for his words. Lord Palmerston always spoke extemporaneously, and scarcely ever referred to a paper. Mr. Disraeli only used notes for dates and figures. He prepared his speeches with great care, grouping his points artistically, and polishing up his epigrams. Lord Granville and Earl Russell both spoke off-hand.

A man may be called eloquent, who transfers the passion or sentiment with which he is moved himself, into the breast of another.

—GOLDSMITH.

Eloquence is the best speech of the best soul; the right eloquence needs no bell to call the people together, and no constable to keep them.

—EMERSON.

True eloquence is the art of placing truth in the most advantageous light for convincing and persuading men.

—SHERIDAN.

Eloquence may sometimes effect its object by means of splendid images and sublime expressions, but that alone which springs from the heart takes the certain road to success.

—ELIZABETH STARLING.

Discretion of speech is superior to eloquence.

All eloquence, which is affected or over-laboured or merely imitative, though otherwise excellent, carries with it an air of servility, nor is it free to follow its own impulses.

—BACON.

In pulpit eloquence, the grand difficulty lies here; to give the subject all the dignity it so fully deserves, without attaching any importance to ourselves.

—COLTON.

True eloquence consists in saying all that is proper and nothing more.

—ROCHEFOUCAULD.

That which eloquence ought to reach is not a particular skill in telling a story, or neatly summing up evidence, or arguing logically, or dexterously addressing the prejudice of a company, no, but a taking sovereign possession of the audience. Him we call an artist who shall play on an assembly of men as a master on the keys of the piano—who, seeing the people furious, shall soften and compose them, shall draw them when he will to laughter and to tears. Bring him to his audience, and be they who they may, coarse or refined, pleased or displeased, sulky or savage, with their opinions in the keeping of a confessor, or with their opinions in their bank-safes, he shall have them pleased and humoured as he chooses, and they shall carry and execute that which he bids them. Such is the despotic power, which those who are truly eloquent wield.

—EMERSON.

Considering the word (eloquence) in its ordinary sense, what are its essentials ?

I.—Without truth and moral dignity in the background; nothing can be graceful, nothing can prevail. This is the *soul* of eloquence.

II.—You must have fact. This is the *substance*. It is always a good rule, never to attempt to say anything unless you have something positive to say.

III.—You must have the power of expression. This is the *action* of eloquence, and herein are comprised all the artificial graces of delivery which we have to learn by culture.

There is one thing in eloquence which art can seldom supply—a good voice.*

—"THE CENTRAL HINDU COLLEGE MAGAZINE."

The poet is born such; the orator is made such.

—CICERO.

It is said that a man must be born a Poet; but that he can make himself an Orator. Nascitur Poeta, fit Orator. This means, that to be a poet, one must be born with a certain degree of strength and vivacity of mind; but that attention, reading, and labour are sufficient to form an orator.

—LORD CHESTERFIELD.

I shall not spend any time upon the circumstances of Demosthenes' life; they are well-known. The strong ambition which he discovered to excel in the art of speak-

* *From a Communication by An Erode, F. T. S.*

ing; the unsuccessfulness of his first attempts; his unwearied perseverance in surmounting all the disadvantages that arose from his person and address; his shutting himself up in a cave, that he might study with less distraction; his declaiming by the sea-shore, that he might accustom himself to the noise of a tumultuous assembly, and with pebbles in his mouth, that he might correct a defect in his speech; his practising at home with a naked sword hanging o'er his shoulders that he might check an ungraceful motion, to which he was subject; all those circumstances are very encouraging to such as study Eloquence, as they show how far art and application may avail, for acquiring an excellence which nature seemed unwilling to grant us.

—BLAIR.

There are two things which must always combine to form an orator. The first is good matter, the second good manner.

—J. FLEMING.

Remember that there never has been, that there never will, there never can be, a truly great orator without a great *purpose*, a great cause behind him.

—RALPH WALDO TRINE.

There is as much eloquence in the tone of voice, in the look, and in the gesture of an orator, as in the choice of his words.

—ROCHEFOUCAULD.

Those orators who give us much noise and many words, but little argument and less wit, and who are most loud when they are the least lucid, should take a

lesson from the great volume of Nature; she often gives us the lightning even without the thunder, but never the thunder without the lightning.

—COLTON.

Trained and experienced orators, venerable old men,
Ponder well, then give utterance to their thoughts:
Proceed not with speech inconsiderately;
Speak well! if thou speak tardily, what matter?
Reflect, then speak;
And cease before they cry "Enough."
By the faculty of speech (it is that) man is superior to the brute.
A brute-beast is better than thou, if thou say not what is right.

—SÂDI'S GULISTÂN.*

Oratory is to be estimated on principles different from those which are applied to other productions. Truth is the object of philosophy and history. Truth is the object even of those works which are peculiarly called works of fiction, but which, in fact, bear the same relation to history, which algebra bears to arithmetic. The merit of poetry in its wildest forms, still consists in its truth,—truth conveyed to the understanding, not directly by the words, but circuitously by means of imaginative associations, which serve as its conductors. The object of oratory alone is not truth, but persuasion. The admiration of the multitude does not make Moore a greater poet than Coleridge, or Beattie a greater philosopher than Berkeley. But the criterion of eloquence is different. A speaker, who exhausts the whole philosophy of a question, who displays every grace of style, yet produces

* *Translated by Platts.*

no effect on his audience, may be a great essayist, a great statesman, a great master of composition; but he is not an orator. If he miss the mark, it makes no difference whether he have taken aim too high or too low

The effect of the great freedom of the press in England has been, in a great measure, to destroy this distinction, and to leave among us little of what I call Oratory Proper. Our legislators, our candidates, on great occasions even our advocates, address themselves less to the audience than to the reporters. They think less of the few hearers than of the innumerable readers.

—LORD MACAULAY.

What we should aim at is, not to admire the speaker but to follow him. The ancient historian tells us this constituted the difference between Cicero, the polished speaker and Domesthenes, the burning orator. After a great speech in Rome, every tongue was loud in the praise of Cicero. But the people who listened to Demosthenes forgot the orator. They went home with hurried stride, lowering brow, clenched fist, muttering in a voice like distant thunder, 'Let us go and fight Philip!'

—JAMES FLEMING.

Philip of Macedon said of Demosthenes on hearing the report of one of his orations: 'Had I been there, he would have persuaded me to take up arms against myself.'

Scientists tell us that a judicious excercise of the lungs in speaking and singing strengthens the chest. Cuvier said that he would have fallen a victim to con-

sumption, if he had not had the good fortune to be appointed to a professorship in which he found the constant delivery of lectures to his students a most beneficial exercise for his lungs. Our doctors often say, "let your girls learn singing, it will expand the chest and strengthen the lungs."

—JAMES FLEMING.

Address in speaking is highly useful, as well as ornamental, even in private life.

—CICERO.

He who (1) sedulously attends,
(2) pointedly asks,
(3) calmly speaks,
(4) cooly answers, and
(5) ceases when he has no more to say,
is in possession of some of the best requisites of man.

Be calm in arguing: for fierceness makes
Error a fault, and truth discourtesy.

—G. HERBERT.

The poorest arguments will make their way when delivered with firmness and decision.

In answering an opponent, arrange your ideas, but not your words.

—COLTON.

CLERGYMAN'S SORE THROAT.

Hoarseness, caused by over-exertion of the organ by singers and public speakers, or by clergymen, is so common in the latter class as to be named 'clergyman's sore

throat.' It most frequently arises from straining of the voice by too long or too frequent speaking. The stiff bandlike collar many clergymen wear presses on the throat when the head is bent, and produces constriction of the parts. The forward and downward inclination of the head when preaching, necessitated by the position of clergymen, is another cause, for barristers, who from their position when speaking look upwards, rarely suffer.

* * * * *

The only effectual remedy is rest, and then gradually bringing the voice into play, while avoiding the bandlike stock and also looking down as much as possible. But a few days' rest is insufficient, some cases requiring weeks or months. When 'clergyman's throat' is feared, it is well for the throat to be 'hardened' from the first. While the beard is allowed to grow, as a protection against sudden chills, the throat should be rather exposed to the air than wrapped up in woolen 'comforters.'*

* *From A Manual of Family Medicine and Hygiene for India, by Sir William Moore.*

120. PUNCTUALITY.

If you desire to enjoy life, avoid unpunctual persons. They impede business, and poison pleasure. Make it your own rule not only to be punctual but a little beforehand.

The person who is negligent of time and its employment is usually found to be a general disturber of others' peace and serenity.

—SMILES.

In the most ordinary affairs—in the business or calling by which we live—at home or abroad—we must take heed of the value of time, keep watch over it, and be punctual to others as well as to ourselves. Without punctuality, indeed, men are kept in a perpetual state of worry, trouble, and annoyance. Punctuality is said to be the politeness of kings. It is also the politeness of subjects. When a certain nobleman, who had made an appointment with George III went to his Majesty too late, the king made a remark upon his unpunctuality; on which the nobleman replied, "Better late than never."—"No" said the king, "that is a mistake; I say, better never than late."

—SMILES.

Washington asked his secretary to go to him at an appointed time. The secretary went late, and when he was asked why he was so, he laid the blame on his watch; upon which Washington quietly said: "Then you must get another watch, or I another secretary."

At one time the Duchess of Sutherland held the great position of the office of mistress of the Robes to Queen Victoria, and on public occasions her position was very near to the Royal person and deemed of great importance. A day and hour had been appointed for a public ceremony, in which the queen was to take part. The Duchess did not come in time, and when after great waiting the queen was about to enter the carriage without her first lady of honour, the Duchess in breathless haste appeared, stammering some faint words of excuse. "My dear Duchess," said the queen "I think you must have a bad watch." And as she thus spoke she unloosed from her neck the chain of a magnificent watch which she herself wore, and passed it around the neck of Lady Sutherland. Though given as a present, the lesson conveyed with it made a lively and deep impression. The proud Duchess changed colour, and a tear fell upon her cheek. On the next day she tendered her resignation, but it was not accepted. Ever afterwards she was more punctual than the queen herself.

121. PUPILS (INSTRUCTIONS TO).

After having taught the Veda, the teacher instructs the pupil:

Say what is true.

Do thy duty.

Do not neglect the study of the Veda.

After having brought to thy teacher his proper reward, do not cut off the line of children (i. e. do not remain unmarried).

Do not swerve from the truth.

Do not swerve from duty.

Do not neglect what is useful.

Do not neglect the learning and teaching of the Veda.

Do not neglect the sacrificial works due to the gods and fathers.

Let thy mother be to thee like unto a god.

Let thy father be to thee like unto a god.

Let thy teacher be to thee like unto a god.

Let thy guests be to thee like unto a god.

Whatever actions are blameless those should be regarded, not others.

Whatever good works have been performed by us should be observed by thee, not others. *

—"UPANISHAT."

From a Note in "The High-Caste Hindu Women" by Pundità Ramâbâi.

122. PURITY.

Make thyself pure, O righteous man! any one in the world here below can win purity for himself, namely, when he cleanses himself with good thoughts, words and deeds.

—"VENDÎDÂD." *

If thou wishest thy heart to be pure as a mirror, cleanse away ten things from thy heart,—impurity and envy, avarice and slander, pride and enmity, craftiness and oppression, all manner of iniquitous niggardliness, and unlawful revenge.

—M. C. MUNSOOKH. †

To be pure in mind a man ought to be free from passions, anger, avarice, &c. Just as the body can be purified by bathing, so the mind can be purified by being purged from the qualities mentioned above. ‡

Thou art thyself a stream, whose sacred ford
Is self-restraint, whose water is veracity,
Whose bank is virtue, and whose waves are love;
Here practise thy ablutions; by mere water
The inner man can never be purified.

—"HITOPADESHA."

The man who keeps his senses in control,
His speech, heart, actions pure and ever guarded,

* *Translated by James Darmesteter (Sacred Books of the East).*
† *Translated by W. H. Hamilton.*
‡ *From a Paper read by Manmohandas D. Shroff, F.T.S.*

Gains all the fruit of holy study; he
Needs neither penance nor austerity.*

—MANU.

Why shave the head and mow the chin
Whilst bristling follies choke the breast?
Apply the knife to parts within
And heed not how deformed the rest:
The heart of pride and passion weed,
And then the man is pure indeed.

—"MRICHCHHAKATIKA."†

Call them not pure who wash their bodies and sit, O Nanak! Those alone are pure in whose heart He dwells.‡

—SIKH TEACHING.

The Prophet (Muhammed) would say, "there is a polish for everything that takes rust, and the polish for the heart is the remembrance of God; and there is no act that redeems from God's punishments so much as the remembrance of him."

—"MISHCAT-UL-MASÂBIH."‖

The man of pure and simple heart;
Through life disdains a double part;
He never needs the screen of lies
His inward bosom to disguise.

—GAY.

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* *From Indian Wisdom by Monier Williams.*

† *A drama translated from Sanskrit by H. H. Wilson.*

‡ *From Annie Besant's Lectures on Sikhism.*

‖ *Translated from Arabic by Captain Matthews.*

Happy and worthiest of esteem are those
Whose words are bonds, whose oaths are oracles,
Whose love sincere, whose thoughts immaculate,
Whose tears pure messengers, sent from the heart,
Whose heart as far from fraud as heaven from earth. *

How blessed are the pure in heart!
And none are blest beside;
For nought of heaven can grace impart
If pureness be denied.

—ROBERT MONTGOMERY.

Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?

If any man defile the temple of God, him shall God destroy,—for the temple of God is holy, which temple ye are.

—"BIBLE—1 CORINTHIANS."

Blessed are the pure in heart: for they shall see God.

—"BIBLE—ST. MATTHEW 5."

When the intellect is pure as well as the heart, to it the region of the Deity becomes visible.

—"VISHNU PURÂNA."

To a blind man the world appears to be blind, because he has no sight.

To a sick man sweet food tastes like poison, because he has no taste.

* *From Chambers's Educational Course.*

Tuka says, to him who is not pure, the whole world appears to be false.

—TUKÂRÂM.*

Purity is of two kinds, real and formal. The real consisteth in not binding the heart to evil; and in eradicating all wicked passions. And the formal in cleansing away what appears evil to the view: (such as uncleannesses and things unseemly to the sight).

—"DESATIR."†

A wise and good mother, when a filthy word was uttered, said, "What a dirty mouth! such a word cannot leave a clean mouth! Come let us wash it." The mouth was carefully washed with soap and water, and wiped. Then the mother would say, "Now be careful, do not get your mouth dirty again."‡

When a pure soul is about to depart,
What difference does it make, dying on a throne or dying on the bare ground.

—SÂDI'S GULISTÂN.‖

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1. Abstention from injuring.
2. Veracity.
3. Abstention from unlawfully appropriating.
4. Purity.
5. Control of the organs of sense.

—SUMMARY OF MANU'S LAWS.§

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* *A Marâthi poet.*

† *Translated by Mulla Firuz bin Kaus, edited by D. J. Medhora.*

‡ *From Pictures of Women in Many Lands, Madras.*

‖ *Translated by Platts.*

§ *From The collected Works of Max Müller.*

BUDDHA'S ADVICE TO A YOUNG MAN.

There was once a man who had only one son, who was much beloved by both his parents. They procured for him means of instruction, and fondly hoped that he would be an honour to their house. But alas! he was careless and negligent, and learned nothing. In consequence of this his parents took him to their home, and hoped he would be useful in the management of the house. But he was idle and dirty in his ways, and altogether a grief to them. In consequence of this, he was slighted by all the neighbours, and became an object of contempt amongst his friends, and almost hateful to his parents. Deeply touched by this, he sought some comfort in religious exercises, but found no hope in all his penances and prayers to the Gods. At last hearing that Buddha was the all-wise Teacher, who could meet the necessities of his case, he came to him and begged his help. To whom Buddha replied,

> "If you would find comfort in my society, the first thing for you to learn is purity of conduct. Go back, therefore, to your home, and learn to obey your parents, recite your prayers, be diligent in your daily occupations, let no love of ease tempt you to neglect cleanliness of person or decency of dress; and then, having learned this, come back to me, and you may perhaps be allowed to enter into the companionship of my followers."
>
> —"DHAMMAPADA." *

* *From the Buddhist Canon, translated by Beal.*

123. QUESTIONS AND ANSWERS.

Thales, the Milesian, one of the seven wise men of Greece, being asked what was the oldest thing, he answered, God, because he has ever been. What was the largest thing? Space, because it comprehends everything besides. What was the handsomest thing? The world, because it is the work of God. What the most lasting? Hope, because when all other things fail, that still remains. What the best thing? Virtue, for without it nothing that is good can be said or done. What the quickest? A man's thoughts, because in one moment they run over all the universe. What the strongest? Necessity, because it surmounts all other accidents. What is the easiest? To give counsel. What the hardest? To know oneself. What the wisest thing? Time, because it brings all things to pass.

QUESTIONS AND ANSWERS.

1

Flowers, wherefore do ye bloom?
—We strew thy pathway to the tomb.

2

Stars, wherefore do ye rise?
—To light thy spirit to the skies.

3

Fair Moon, why dost thou wane?
—That I may wax again.

4

O Sun, what makes thy beams so bright?
—The Word that said,—"Let there be light."

5

Planets, what guides you in your course?
—Unseen, unfelt, unfailing force.

6

Nature, whence sprang thy glorious frame?
—My Maker call'd me, and I came.

7

O Light, thy subtle essence who may know?
—Ask not; for all things but myself I show.

8

What is yon arch which everywhere I see?
—The sign of Omnipresent Deity.

9

Where rests the horizon's all-embracing zone?
—Where earth, God's footstool, touches heaven, his throne.

10

Ye Clouds, what bring ye in your train?
—God's embassies,—storm, lightning, hail or rain.

11

Winds, whence and whither do ye blow?
—Thou must be born again to know.

12

Bow in the cloud, what token dost thou bear?
—That Justice still cries "Strike," and Mercy "Spare"

13

Dews of the morning, wherefore were ye given?
—To shine on earth, then rise to heaven.

14

Rise, glitter, break ; yet, Bubble, tell me why ?
—To show the course of all beneath the sky.

15

Stay, Meteor, stay thy falling fire !
—No, thus shall all the host of heaven expire.

16

Ocean, what law thy chainless waves confined ?
—That which in Reason's limits holds thy mind.

17

Time, whither dost thou flee ?
—I travel to Eternity.

18

Eternity, what art thou,—say ?
—Time past, time present, time to come,—to-day.

19

Ye Dead, where can your dwelling be ?
—The house for all the living ; come and see.

20

O Life, what is thy breath ?
—A vapour lost in death.

21

O Death, how ends thy strife ?
—In everlasting life.

22

O Grave, where is thy victory ?
—Ask Him who rose again for me.

—JAMES MONTGOMERY.

124. RÂMA AND SÎTÂ.

Dasharatha, king of Ayodhyâ, had by his wife Kausalyâ, a son named Râma; by his wife Kaikeyî, a son named Bharata; by his wife Sumitrâ, two sons named Lakshamana and Shatrughna.

The four brothers grew up together at Ayodhyâ, but while they were yet striplings, the sage Vishwâmitra sought the aid of Râma to protect him from the Râkshasas. The father, though very unwilling, was constrained to consent to the sage's request. Râma and Lakshamana then went to the hermitage of Vishwâmitra and there Râma killed the demon Tâdikâ. Vishwâmitra supplied Râma with celestial arms and exercised a considerable influence over his actions. Vishwâmitra, afterwards, took Râma and his brothers to Mithilâ to the court of Janaka. This king had a lovely daughter, named Sîtâ, whom he offered in marriage to any one who could bend the wonderful bow which had once belonged to Shiva. Râma not only bent the bow but broke it, and thus won the hand of the princess, who became a most virtuous and devoted wife.

* * * * *

Preparations were made at Ayodhyâ for the inauguration of Râma, as successor to the throne. Kaikeyî, the second wife of Dasharatha, and mother of Bharata, was her husband's favourite. She was kind to Râma in childhood and youth, but she had a spiteful female slave, who worked upon the maternal affection of her mistress until she aroused a strong feeling of jea-

lousy against Râma. Kaikeyî had a quarrel and a long struggle with her husband, but he at length consented to install Bharat, and to send Râma into exile for fourteen years. Râma departed with his wife Sîtâ, and his ever devoted brother Lakshamana, and travelling southwards, he took up his abode at Chitrakûta, in Dandakâ forest between the Yamunâ and the Godâvarî. Soon after the departure of Râma, his father Dasharatha died, and Bharata was called upon to ascend the throne. He declined and set out for the forest with an army to bring Râma back. When the brothers met there was a long generous contention. Râma refused to return unntil the term of his father's sentence was completed, and Bharata declined to ascend the throne. At length it was arranged that Bharata should return and act as his brother's vicegerent. As a sign of Râma's supremacy, Bharata carried back with him a pair of Râma's shoes, and these were always brought out ceremoniously when business had to be transacted. Râma passed ten years of his banishment moving from one hermitage to another, and went at length to the hermitage of the sage Agastya. This holy man recommended Râma to take up his abode at Panchavatî on the river Godâvarî, and the party accordingly proceeded hither. This district was infested with Rakshasas. Here Râvana, king of Lankâ, came, and, in the absence of Râma and Lakshamana, assuming the form of a religious mendicant, by force carried off Sîtâ to Lankâ, but after a variety of adventures and incidents, and many fiercely contested battles, Lankâ was taken, Râvana was killed, and Sîtâ rescued.*

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* *From Dowson's Dictionary of Hindu Mythology, religion, &c.*

DIALOGUE BETWEEN RÂMA'S MOTHER, AND RÂMA, LAKSHAMANA, AND SÎTÂ.

Then Râma and Sîtâ and Lakshamana turned to Kausalyâ to take their leave of her; and Kausalyâ said to Râma:—"Sîtâ is unprotected, and Lakshamana is a mere boy: do you take care of them in the wilderness, and above all take care of yourself, and never forget me, who am your unfortunate mother." Here she was choked with grief and could speak no more; and Râma said to her:—"Lakshamana is my right hand, and Sîtâ is my shadow: so you need have no fears on their account: for myself fear nothing, but engage yourself wholly in consoling my father Dasharatha: By your favour I hope to be successful at last, and to absolve my father from his promise, and return again to the Râj." Kausalyâ then said to Lakshamana:—"I rejoice to see your attachment to Râma; you should mutually protect each other, and Sîtâ should be the object of your common care: Consider Râma as your father, and Sîtâ as your mother, and serve them as you have served us." Kausalyâ then embraced Sîtâ and kissed her and said:—"The nature of women who have been constantly honoured by their beloved husbands, is to neglect their lords in time of trouble; but in the heart of a virtuous woman her husband is esteemed sacred, and regarded as the pure fountain of happiness: Thus though my son Râma is exiled to the jungle, he is not contemptible in your sight, but is regarded as your deity, in poverty the same as in wealth." Then Sîtâ, with joined hands, replied thus to the mother of her husband:—"O excellent one, I will do all you have commanded; for I am acquainted with the duty of a woman towards her lord, and could

no more depart from virtue, than light could depart from the moon: The lute yields no music, if it be divested of its strings; the chariot moves not without wheels; and a woman bereft of her husband has no pleasure though she have a hundred children; scanty is the joy derived from a father, a brother, or a son; but who does not honour a husband, as the source of happiness without bounds; to the wife a husband is even as a god." *

—"RÂMÂYAṆA."

* *Speeches at the time of going into exile—from Wheeler's History of India.*

125. REFORM.

Goethe says that the world is governed by three things: wisdom, authority and appearances. By wisdom, the educated are ruled, while the multitude is controlled by authority, and appearances direct the frivolous.

Tyrant custom makes a slave of reason.

—Old Italian Proverb.

Custom does often reason over-rule,
And only serves for reason to the fool.

—Rochester.

Custom hangs upon us, with a weight
Heavy as frost, and deep almost as life.

—Wordsworth.

No savage is free. All over the world his daily life is regulated by a complicated and apparently most inconvenient set of customs as forcible as laws.

—Sir John Lubbock.

It is not easy for the mind to put off those confused notions and prejudices it has imbibed from custom.

—Locke.

Prejudice may be considered as a continual false medium of viewing things.

—Butler.

Superstition is the spleen of the soul.

—BACON.

Superstitious notions propagated in infancyare hardly ever totally eradicated.

—RICHARDSON.

Fetters though made of gold are fetters still.

You cannot without guilt and disgrace, stop where you are. The past and the present call on you to advance. Let what you have gained be an impulse to something higher. Your nature is too great to be crushed. You were not created what you are merely to toil, eat, drink, and sleep, like the inferior animals. If you will, you can rise. No power in society, no hardship in your condition, can depress you, keep you down, in knowledge, power, virtue, influence, but by your own consent.

—REV. CHANNING.

There is nothing so revolutionary, because there is nothing so unnatural and convulsive to society, as the strain to keep things fixed, when all the world is, by the very law of its creation, in eternal progress; and the cause of all the evils in the world may be traced to that natural but most deadly error of human indolence and corruption, that our business is to preserve, and not to improve.

It is not so difficult a task to plant new truths, as to root out old errors; for there is this paradox in men, they run after that which is new, but are prejudiced in favour of that which is old.

—COLTON.

If the feeling for the past be a special mental faculty, it must, like all others, have a legitimate sphere of usefulness, and be liable also to be misused.

The feeling for the past is a source of agreeable thought—something in which we may pleasantly lose the sense of a dull or painful present.

But the feeling will be abused when it is turned from its legitimate object, the supplying our minds with sentiments of admiration and tenderness towards the past, and employed in confusing our ideas as to what is right and proper in the passing business of life. It may be abused in this way, exactly as hope would be abused by our being too much under its influence, or allowing it to deceive and confound us with regard to our immediate duties, or what we have for the time to deal with. Now, this is an abuse of the feeling for the past which very frequently takes place, and to very fatal effect. We see it in a bigoted clinging to customs and modes, merely because they are old, and without any regard to the consideration that they may be unsuitable for the existing state of the world.

—R. CHAMBERS.

To set ourselves stubbornly to stand in one place and to say "because this in the past was good, therefore it must be good for the present and the future, therefore I will not mould myself to the tendencies of the age, nor adapt myself to my environment"—that is to be dead, that is to be fossilised, that is to be left behind in the forward march of evolution. On the other hand, to go forward with headlong precipitancy, without thought or consideration, without reverence for the past, without understanding the causes it has set up, the tendencies it has bequeathed—that spells ruin as

*much as immoveability and fossilisation spell death.

—ANNIE BESANT.

Despise not the old because it is old, neither reject the new because it is new, but value each record of the past for the measure of truth which may be therein, since if it have none of that, it will perish, no matter how many millions believe it, nor with what shouts they strive to stifle the voices of those who believe it not.

—EDWARD CLODD.

I would not choose to see an old post pulled up with which I had been long acquainted.

—A FRENCH PHILOSOPHER.

All that is old is not on that account
Worthy of praise, nor is a novelty
By reason of its newness to be censured.
The wise decide not what is good or bad,
Till they have tested merit for themselves.
A foolish man trusts to another's judgment.

—KÂLIDÂSA.

Reduce things to the first institution, and observe, wherein and how they have degenerate: but yet ask counsel of both times; of the ancient time, what is best; and of the latter time, what is fittest; seek to make thy course regular; that men may know beforehand what they may expect, but be not too positive and peremptory, and express thyself well, when thou digressest from thy rule.

—BACON.

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* *From Indian Wisdom by Monier Williams.*

It is far more easy to pull down, than to build up, and to destroy, than to preserve.

—COLTON.

It cannot be too often repeated, line upon line, precept upon precept, until it comes into the currency of a proverb, to innovate is not to reform.

—BURKE.

Mankind, at least the prudent and rational part of mankind, have an aversion to pull down till they have a moral certainty that they can build up a better edifice than that which has been destroyed. "Would you," says an eminent writer, "convince me, that the house I live in is a bad one, and would you persuade me to quit it, build a better in my neighbourhood; I shall be very ready to go into it, and I shall return you my very sincere thanks. Till another house be ready, a wise man will stay in his old one, however inconvenient its arrangement, however seducing the plans of the enthusiastic projector." *

Every institution, as it actually exists, no matter what its name or pretences may be, is the effect of public opinion far more than the cause, and that it will avail nothing to attack the institution, unless you can first change the opinion. To overthrow the establishment would not lessen the evil. They who think that superstition can be weakened in this way do not know the vitality of that dark and ill-omened principle. Against it there is only one weapon and that weapon is knowledge. When men are ignorant, they must be super-

* *From Essays on Practical Education, by Maria and R. L. Edgeworth.*

estitious, and wherever superstition exists, it is sure to organise itself into some kind of system which makes its home. If you drive it from that home, it will find another. The spirit transmigrates; it assumes a new form, but it still lives.

—BUCKLE.

The position of its women is the test of a nation's culture.

—ADELE CREPAZ.*

Every man carries about him a touch-stone, if he will make use of it, to distinguish substantial gold from superficial glittering, truth from appearances. And, indeed, the use and benefit of this touch-stone, which is natural reason, is spoiled and lost only by assumed prejudices, overweening presumption, and narrowing our minds.

—JOHN LOCKE.

The best teacher is time.

—ARABIC PROVERB.

Whatever the object you seek to obtain,
Use only fair means your wishes to gain;
Be candid and open, be brave and sincere,
With resolution you've nothing to fear.

It is only that that comes from the heart that can reach the heart.

—RALPH WALDO TRINE.

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* *Authoress of The Emancipation of Women.*

All history resolves itself very easily into the biography of a few stout and earnest persons.

Zeal not rightly directed is pernicious, for, as it makes a good cause better, so it makes a bad cause, worse.

The true way to gain influence over our fellows is to have charity towards them.

When we would convince men of any error by the strength of truth, let us withal pour the sweet balm of love upon their heads. Truth and love are two of the most powerful things in the world; and when they both go together they cannot easily be withstood. The golden beams of truth, and the silver cords of love, twisted together, will draw men on with a sweet violence, whether they will or no.

—CUDWORTH.

No one loves the man whom he fears.

—ARISTOTLE.

Society is no toy, and its architects cannot be ordinary men. The truest social reform has, at all times, come only from men, who strove to *be* good, rather than to *do* good, men from whose personal goodness sprang social advancement as naturally, as noiselessly, and as beautifully as the smell from the full blown rose.

—"THE AWAKENED INDIA."

The men of mark in society—the guides and rulers of opinion—the really successful and useful men—are

not necessarily rich men; but men of stirling character, of disciplined experience and of moral excellence.

—SMILES.

Noisy men are like railway engines, which make a great uproar and sometimes do work, but they are always the puppets of the quiet men of intellect, who are the drivers and stokers of our social machine.

The value and influence of character among men is very marked. It is the mark which we have made upon society by the whole course and tenor of our lives. He, therefore, who seeks to mould opinion, change the current of thought, guide the determinations of men, and urge them to decisions which affect the interest of many, and perhaps the destinies of nations, ought to be possessed of a social repute which would add weight to his address, and convince of the straightforward honour of the habits of his life and thought.

—SAMUEL NEIL.

The reformer has to infuse into himself the light and warmth of nature, and he can only do it by purifying and improving himself and his surroundings.

—M. G. RANADE.

Example is one of the most potent of instructors, though it teaches without a tongue. It is the practical school of mankind, working by action, which is always more forcible than words.

—SMILES.

Little matters of daily occurrence are of greater importance in social life than great matters of rare oc-

currence; and personal behaviour in trifles is perhaps more than anything else, productive of the greatest amount of social and domestic pleasure and pain.

One great reason why the work of reformation goes on so slowly is because we all of us begin on our neighbours, and never reach ourselves.

It is undoubtedly true, though it may seem paradoxical; but in general, those who are habitually employed in finding and displaying faults, are unqualified for the work of reformation: because their minds are not only unfurnished with patterns of the fair and good, but by habit they come to take no delight in the contemplation of those things. By hating vices too much, they come to love men too little. It is therefore, not wonderful, that they should be indisposed and unable to serve them.

—BURKE.

People, who even with the best intentions, attack with violence any of the existing institutions or prevailing customs, and who do not consider what is practicable, as well as what ought to be done, are not likely to persuade, or to convince mankind to increase the general sum of happiness, or their own portion of felicity. Those who really desire to be of service to society should point out decidedly, but with temperate indulgence for the feelings and opinions of others, whatever appears to them absurd or reprehensible in any prevailing customs; having done this, they will rest in the persuasion, that what is most reasonable will ultimately prevail.*

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* *From Essays on Practical Educatian, by Maria and R. L. Edgeworth.*

It is necessary to discriminate by nice and rigid limits, the legitimate sphere of praise in the social scene. To be animated in all doings and sayings, all outgoings and incomings, merely by a calculation of the effect which each movement will have in securing the approbation of mortal men, would be deplorable. The conduct of any one so animated would be utter hollowness and imitation; and in the garden of his mind the hardy plants of sterling integrity and honour, to speak of nothing else, would find not one particle of congenial soil. * * * *

The perfection of conduct in this respect would be to entertain a moderate wish to stand well with the world, and to act generally with a regard to its opinion, particularly in all minor matters, and where no important principle is concerned; but to be ready, when any occasion arose, to act independently of a regard to the immediate approbation of the world.

—R. CHAMBERS.

In order to succeed, there ought to be complete harmony among reformers, and they should have the cooperation of Indian women.

—MR. JUSTICE CHANDAVARKAR.

"We must bear our cross," the late Mr. Justice Ranade once said, "not because it is sweet to suffer, but because the pain and the suffering are as nothing compared with the greatness of the issues involved."

It is when our interest clashes with our sincerity that we are in danger. It is easy to be truthful when

* *From The Indian Magazine and Review.*

we have only to do with sympathising friends, and fear neither loss nor sacrifice by adhering to truth. But you found, when you came in contact with a man of stern manners, who nevertheless is just and kind, and when you had an object at heart which you feared to lose, how strong was the temptation to be untrue. How much more, therefore, must you be on your guard in the world, where you may come in contact with the unjust and the violent, and may be called upon to suffer not only disappointment, but losses and evils of many kinds for truth's sake! That is truly *moral courage*, and is both more difficult to practise and more worthy of approbation than the hardihood which induces many to encounter physical suffering, and even death in an unjust cause.*

We are not likely to correct any of our opinions or mend any of our ways, unless we begin by conceiving that they are capable of amendment: but merely to know that foreigners think differently from ourselves, without understanding why they do so, and what they really do think, does but confirm us in our self-conceit, and connect our national vanity with the preservation of our own peculiarities. Improvement consists in bringing our opinions into nearer agreement with facts; and we shall not be likely to do this while we look at facts only through glasses coloured by those very opinions. But since we cannot divest ourselves of preconceived notions, there is no known means of eliminating their influence but by frequently using the differently coloured glasses of other people: and those of other nations, as the most different, are the best.

—JOHN STUART MILL.

From Chambers's Stories.

To be always intending to live a new life, but never to find time to set about it, this is, as if a man should put off eating from one day to another till he is starved.

Happy the man who early learns the wide chasm that lies between his wishes and powers.

—GOETHE.

We are apt to overestimate the effect of opposition to truth, simply because opposition makes itself heard, whereas conviction assents without any noisy boasting.

Amidst the narrowness of our views, the stubbornness of our tempers, and the unaccountable fluctuations of our supposed or actual interests, opposition is sometimes eventually serviceable to the cause which it meant to injure. A keener and wider curiosity is excited. The motives of men become better known, as they are suspected, and the reproaches of enemies, when refuted, are a surer proof of our merit than the panygerics of friends.

He that wrestles with us strengthens our nerves, and sharpens our skill.

—BURKE.

The sorest trials and the severest ordeals may be borne with equanimity, and even beget a noble determination to triumph over obstacles, that at the first blush appear insurmountable. For, after all, man is greater than circumstances, and is able, if inspired by right principles, and prompted to the exercise of zealous endeavours, to mould them at will.

Are you not willing to suffer? Then you are not willing to do good. The degree with which you are willing to do good is according to the degree in which you are willing to take misconstructions, opposition and suffering in the world.

It has been well said by one of the greatest thinkers of the present generation, that all reforms have to pass through three stages:

1. Ridicule, 2. Argument, 3. Adoption.

Modest doubt is called
The beacon of the wise.

—SHAKESPEARE.

First to doubt, then to inquire, and then to discover, has been the process universally followed by our great teachers.

—BUCKLE.

The obstinate man does not hold opinions, but they hold him; for when he is once possessed with an error, it is like the devil not to be cast out but with great difficulty. Whatsoever he lays hold on, like a drowning man, he never loses, though it do but help to sink him the sooner.

—SAMUEL BUTLER.

'Tis with our judgments as our watches, none
Go just alike; yet each believes his own.

—POPE.

Badness of memory every one complains of, but nobody of the want of judgment.

—ROCHEFOUCAULD.

None are so deaf as they that will not hear.

It is not given to all men to possess the clear and vigorous judgment which is the most likely to give soundness to their opinions; but all men have it, nevertheless, in their power to give them some degree of correctness and value. The first duty is to look searchingly and challengingly into all those already stored up, with a view to testing their accuracy, and to be prepared to abandon those which shall appear fallacious, however endeared they may be to us from habit and association; trusting fully in the maxim, that nothing which is not true can be good. A second duty is to watch carefully over the feelings, especially all which relate to sordid views of interest, so as to prevent them from corrupting the judgment. When any man is sure in his conscience that he has done all which his nature permits thus to secure right views of abstract questions, he may be considered as entitled to bring his opinions before his fellow-creatures, to be listened to and allowed their fair share of influence—but not, I humbly conceive, till then.

—R. CHAMBERS.

National progress is the sum of individual industry, energy and uprightness, as national decay is of individual idleness, selfishness, and vice.

—SMILES.

The prosperity of a country depends, not on the abundance of its revenues, nor on the strength of its fortifications, nor on the beauty of its public buildings; but it consists in the number of its cultivated citizens, in its men of education, enlightenment and character;

here are to be found its true interest, its chief strength, its real power.

—MARTIN LUTHER.

For just experience tells in every soil,
That those that think must govern those that toil.

—GOLDSMITH.

The state after all exists only to make individual members composing it nobler, happier, richer, and more perfect in every attribute with which we are endowed; and this perfection of our being can never be insured by any outside arrangement, however excellent, unless the individual member concerned is in himself prepared in his own private social sphere of duties to cooperate in his own well-being.

—M. G. RANADE.

One of the commandments which he earnestly exhorted his hearers to follow was to follow the noble example of Raja Rammohan Roy, who was the leading spirit and the guide to educated Indians. *

—MR. JUSTICE CHANDAVARKAR.

Dr. R. G. Bhandarkar defined one object of social reform to be that of eradicating such evil customs as have undermined the energies of the Indian people, and prevent the free expression of their powers and capacities, and he urged that social reformers were not only actuated by sympathy for suffering but by the desire to promote national well-being. "Social changes," he continued, "have been effected to some extent by English

* *From a Report in the Bombay Gazette of the 13th October 1903.*

influence, but something more systematic is required; changes are not always good, they should be under the guidance of reason and moral sense. The reform movement has a twofold object, to eradicate prevailing evils, and to prevent new evils. The former is at present very important, and it needs more resolute action, more practical endeavours than are usually to be found. The second object must also be carefully aimed at. Bad practices, such as drunkenness, should be condemned in no measured terms." *

Our deliberate conviction has grown upon us with every effort, that it is only a religious revival that can furnish sufficient moral strength to work out the complex social problems which demand our attention. Only a religious revival, a revival not of forms, but of sincere earnestness which constitutes true religion, can effect the desired end.

—M. G. RANADE.

Steadily, steadily, step by step,
Up the venturous Builders go,
Carefully placing stone on stone—
Thus the loftiest temples grow.

Patiently, patiently, day by day,
The Artist toils at his task alway;
Touching it here and tinting it there,
Giving it ever, with infinite care,
A line more soft, or a hue more fair,
Till, little by little, the picture grows,
With life and beauty and forms of grace
That evermore in the world have place.

* *From the address reported in the Indian Magazine and Review.*

Thus with the Poet—hour after hour
He listens to catch the fairy chimes
That ring in his soul; then, with magic power,
He weaves their melody into his rhymes;
Slowly, carefully, word by word,
Line by line and thought by thought,
He fastens the golden tissue of song—
And thus are immortal anthems wrought.

Every wise observer knows—
Every watchful gazer sees
Nothing grand or beautiful grows,
Save by gradual, slow degrees.

Ye who toil with a purpose high,
And fondly the proud result await,
Murmur not, as the hours go by,
That the season is long, the harvest late;
Remember that brotherhood, strong and true,
Builders and Artists and Bards sublime,
Who lived in the Past, and worked like you,
Worked and waited a wearisome time.
Dark and cheerless and long their night
Yet they patiently toiled at the task begun,
Till, lo! through the clouds broke that morning light
Which shines on the soul when success is won!

DROOP NOT UPON YOUR WAY.

Ho! Ye, who start a noble scheme,
For general good designed;
Ye workers in a course that tends
To benefit your kind!

Mark out the path ye fain would tread,
The game ye mean to play;

And if it be an honest one,
Keep steadfast on your way!

Although ye may not gain at once
The points ye most desire,
Be patient—time can wonders work
Plod on and do not tire:

Obstructions, too, may crowd your path,
In threatening, stern array,
Yet flinch not: fear not: they may prove
Mere shadows in your way.

126. RELIGION.

The germs of religion exist in us all. We have, each of us, the spiritual eye to see, the mind to know, the heart to love, the will to obey God. We have a Spiritual Nature that may bear the image of Divine Perfection. Glorious privilege! Let us not cast it away. Let us not waste our souls on perishable objects.

—Rev. Channing.

Every human heart has its religious yearnings, it has a hunger for religion which sooner or later wants to be satisfied.

—Max Müller.

Religion consists in the perception of the infinite under such manifestations as are able to influence the moral character of man.

—Max Müller.

Religion is that which binds the mind of man to God: it regulates the course of our feelings and actions in reference to God, just as filial duty expresses the regulation of the feelings and actions of children in reference to their parents, or conjugal duty expresses the regulation of feelings and actions between husbands and wives.*

—Mrs. Copley.

And the type or ideal of religion is the complete surrender of the heart, and strength, and soul, and

* *From The Young Wife.*

mind of man to Deity. Only a religion, which admits of a full communion of the reason, affection, and will of the worshipper with the object of his worship—only a religion, which presents an object of worship capable of eliciting the entire devotion of the worshipper's nature, and at the same time of ennobling, enlarging, refining, and satisfying that nature—fully realises the idea of religion, or in other words, can claim to be a perfect religion. *

Think of religion from the very first, removing all guilt from the heart;
Religion consists in what prevents us from falling into sin.
Truthfulness, fellow-feeling, austerities, and purity are the four legs on which religion stands;
The mode of life of that man is best whose heart contains these.
Superstition, vanity, bad company, and lying are the four legs of impiety;
Of these if lying takes possession of the body, piety is destroyed.
If truthfulness dwells in the heart, true ideas are suggested;
The intellect is expanded and God takes us under his care.
Truthful people having good knowledge command much glory and respect;
And their fair fame is much increased in the world which praises them.
The sovereign places confidence in them and leaves precious treasure under their charge;

* *From Theism by Rev. Dr. Robert Flint.*

God the Creator is easy of access to truthful people.
If truthfulness dwells in the heart of a man, he becomes holy ;
Truthfulness is the essence of all virtues and all men look upon a truthful man as their friend.
He who has sympathy with living things removes the sufferings of the helpless ;
And imparts happiness to all by means of body, wealth and speech.
He who cherishes good ideas in the heart and wishes to do well to all,
And who does not allow faults of others to influence his heart is said to have sympathy.
That man has lived well and thought well,
Who having come into the world has been benevolent.
Religious austerities consist in enduring hardships in the discharge of duties ;
All else is sham which will not answer our purpose.
Such men as regard happiness and misery, joy and grief, as equal,
And do not give up fortitude and duty, are rare.
He who gets through all purifying processes and keeps his body pure,
And who afterwards removes impurities from the heart by means of the water of spiritual knowledge is a hero.
That person is holy who fosters such duties in the heart,
Chhotum says, such a person justifies his birth and the life of such a person is noble.

—CHHOTUM.*

**A Gujarâti poet.*

Religion is not a single act, but a habit of the mind. * * * Religion is as necessary to live by, as it is to die by. It is "the one thing needful," Luke X. 42; that which we want everyday to guide and support our steps in the path of duty, and to impart strength and consolation for meeting the various trials, from which even the most favoured lot is not exempted. It is only vital, spiritual religion that can impart real succour and strength to the soul.*

—MRS. COPLEY.

I am satisfied that one cause of the limited sway of religion is the narrow conception formed of its function. That religion is a Universal Principle,—spreading its influence through the whole being, developing every power to a fulness which it could not otherwise attain, diffusing inspiration through the intellect, as well as the Conscience, and the Will, taking under its purifying rule the Appetites and Passions, as well as the Affections, imparting fresh interest to common existence, exalting and expending practical energy, refining and adorning social manners, adding cheerfulness as well as purity to friendly intercourse, and blessing us only by this universally enlivening agency,—this is a truth not yet understood as it should be. Hence to many, Religion, instead of being thought of as comprehending whatever is good, wise, energetic, beautiful, great and happy in Human Nature, is a word of doubtful import,—especially suggesting notions of restraint, repression, narrowness of thought, exclusive feeling, and habitual gloom.

—REV. CHANNING.

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* *From The Young Wife.*

Of all the forces that have worked and are still working, to mould the destinies of the human race, none certainly, is more potent than that, the manifestation of which, we call religion. All social organisations have as a background somewhere, the workings of that peculiar force, and the greatest cohesive impulse ever brought into play amongst human units has been derived from this power of religion. It is obvious to all of us, that in very many cases the bonds of religion have proved stronger than even the bonds of race, or climate, or even of descent. It is a well-known fact that persons worshipping the same god, believing in the same religion have stood by each other, with much greater strength and consistency than people of merely the same descent or than even brothers.

—SWÂMÎ VIVEKÂNANDA.

Religion! what treasure untold
Resides in that heavenly word!
More precious than silver and gold,
Or all that this earth can afford.

—COWPER.

Come then, Religion, holy, heaven-born maid,
Thou surest refuge in our day of trouble,
To thy great guidance, to thy strong protection,
I give my child.

—FRANCIS.

'Tis religion that can give
Sweetest pleasures while we live;
'Tis religion must supply
Solid comfort when we die.

Religion is the one friend which follows even in death; whilst every thing else goes to destruction along with the body.

—"HITOPADESHA."*

There is no equivalent for religion, no compensation for time, and no substitute for one's own soul.

—"JAVIDAN KHIRAD."†

Spiritual knowledge is a treasure open to all,
Partake of it if you can,
If you miss the opportunity, you will repent
When the body becomes all unnerved.

—KABIR.

Money lost, nothing lost; courage lost, much lost; honour lost, more lost; soul lost, all lost.

—DUTCH PROVERB.

The way of salvation lies in three things: Divine Guidance, Perfect Piety, and a Godly Life.

—"JAVIDAN KHIRAD."†

He that has not religion for his pillow, is without a resting-place.

Religious principle gives a stability and value to hope, which, without it, hope can never possess. It may sometimes sober down its gay pageantry; but it presents

* *Prof. Johnson's edition.*

† *From Ancient Iranian and Zoroastrian Morals, by D. J. Medhora.*

it with a firmer basis upon which it may rest with solid satisfaction.

—Rev. Dr. Carpenter.

Religion produces good will, and puts the mildest construction upon every accident that befalls.

—"Spectator."

Man without religion is the creature of circumstances; but religion is above all circumstances, and will lift him up above them.

—Archdeacon Hare.

But good principles form a suit of armour, which no weapon can penetrate. "True religion," says Cecil, "is the life, health, and education of the soul: and whoever truly possesses it is strengthened with peculiar encouragement for every good word and work."

—Smiles.

The more we serve God, the better we serve ourselves.

Religion appeals not only to our head but to our heart.

—Max Müller.

For modes of faith let graceless zealots fight;
His can't be wrong whose life is in the right.

—Pope.

Religion consists not in knowledge, but in a holy life.

—Bishop Taylor.

By continual meditations in sacred writings a man as naturally improves and advances in holiness, as a tree thrives and flourishes in a kindly and well-watered soil.

—BISHOP HORNE.

By drops of water falling one by one,
Little by little may a jar be filled;
Such is the law of accumulations
Of money, knowledge, and religious merit.

—"HITOPADESHA."*

We must always approach the study of religion with a reverent attitude; he who comes with a pure heart and a reverent attitude, his heart will be opened; the doors will open for him and he will see the truth.†

Jest not with the eye or Religion.

Religion though true, will not save a man who is not true.

Without ostentation, but in all sincerity of heart, be regular in the performance of those religious duties, to which parents or clerical advisers may direct your attention; and seeking in all things the blessing of God, without which neither success nor happiness can be expected to be realised.‡

Of what use is Scripture to him, who practises not the duties of religion.

—"HITOPADESHA."*

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* *Prof. Johnson's edition.*

† *From Class Lectures delivered in America by Swâmi Vivekânanda, from The Awakened India.*

‡ *From Chambers's Miscellany.*

Whoever with a steady mind performs not the duties of religion to unbolt the bars of heaven, will, when stricken with repentance and weighed down with old age, be consumed by the fire of sorrow.

—"HITOPADESHA."*

He that desires to see
The face of God, in his religion must
Sincere, entire, constant, and humble be.

Humility supersedes all the sacrifices.

—"TALMUD."

True religion, sprung from God above,
Is, like her fountain, full of charity;
Embracing all things with a tender love,
Full of good-will, and meek expectancy,
Full of true justice and sure verity,
In heart and will; free, large, even infinite;
Not wedged in strait particularity,
But grasping all in her vast, active spright;
Bright Lamp of God, that men would joy in thy pure light.

—H. MORE.

Religion crowns the statesman and the man
Sole source of public and of private peace.

—YOUNG.

Is not religion, rightly understood,
A pledge of peace, the bond of brotherhood,

* *Prof. Johnson's edition.*

A shield against whatever would destroy
Fraternal concord and domestic joy?

—EDMUND PEEL.

It has been well said that while in things essential there should be unity, in things non-essential there should be liberty, and in all things there should be charity. Were that wise rule followed by each, we should hear less of the religious antagonism and sectarian disputes that bring shame on the very word "religion." That which ought to unite has been the ever-springing source of division, until many have impatiently shaken off all religion as being man's worst enemy, the introducer everywhere of strife and hatred.

—ANNIE BESANT.

If religion has done nothing for your tempers, it has done nothing for your souls.

Men will wrangle for religion, write for it, fight for it, die for it, anything but—live for it.

Religion should extinguish strife,
And make a calm of human life.

—COWPER.

Never be angry with your neighbour, because his religious views differ from yours; for all the branches of a tree do not lean the same way.

Troubles and adversities do more bow men's minds to Religion.

—BACON.

We put too much faith in systems, and look too little to men.

—B. DISRAELI.

That while a slight taste of philosophy may dispose the mind to indifference to religion, deeper draughts must bring it back to it; that while on the threshold of philosophy, where second causes appear to absorb the attention, some oblivion of the highest cause may ensue, when the mind penetrates deeper and sees the dependence of causes and the works of Providence, it will easily perceive, according to the mythology of the poets, that the upper link of nature's chain is fastened to Jupiter's throne.

—BACON.

Without religion there can be no true morality; without morality there can be no true religion.

—"TALMUD."

A philosopher says: "There is no morality without religion, and there is no religion without morality. Morality is religion in practice; religion is morality in principle."

Every mode of religion, to make a deep and lasting impression on the human mind, must exercise our obedience, by enjoining practices of devotion; and must acquire our esteem by inculcating moral duties analogous to the dictates of our own hearts.

—EDWARD GIBBON.

The question concerning the relation of religion to ethics is a living one in modern thought. One class

of thinkers insists that ethics is all there is of religion that can be known or can be of value to man; another that ethics if lived will of necessity blossom out into religion, since religion is only ethics touched with emotion; another that religion and ethics are two distinct things which have no necessary relation to each other, and still others who maintain that there is no high and persistent moral life possible without the sanctions of religion, and no high and worthy religion possible without an accompanying morality; that, whatever may be true in low conditions of civilization, any religion adapted to civilization must be ethical, and any ethical precepts or principles which are helpfully to control men's lives must be rooted in faith.

* * * *

Rather let him who would lift the world morally avail himself of the motor power of religion; him who would erect a temple of religion see to it that its foundations are laid in the enduring granite of character.*

—MRS. ELIZA R. SUNDERLAND.

Among the factors that go to the building of a nation, religion is the one which is the most important, which is the foundation as well as the crown of the national life. It is indeed at first sight an advantage to a nation, where there is but one faith, but one worship, where the child at every mother's knee learns to lisp the same prayer, to think along the same line of religious faith; but still greater it seems to me would be the triumph of religion, if among a people where faiths are many and where the one God of

* *From her paper on The Study of all Religions, read before the Parliament of religions.*

all is worshipped under different names and by different forms, if such a people could form themselves into a single nation, and find in the many faiths a deeper unity, and in the variations of religions the identity of true religion. If such there could be, as there never yet has been in the world's long history, then it seems to me, indeed, religion would have achieved its noblest triumph, and in the many-chorded harmony of various faiths blended into one melodious whole, the Divine Wisdom would have gained its mightiest triumph, and the Brotherhood of man its grandest and noblest exemplar.

—ANNIE BESANT.

Religion without God, or God without religion, is as empty and devoid of essence as the play of Hamlet without Hamlet, the prince. * * * *

Religion may be described as a link between man and God, a feeling for something above us, something that sustains us, something without which man feels a spiritual gap within him; a marching out of the internal human spirit to meet the grand external Divine Spirit. * *

Religion is not an accident of human life, not a cloak to be put on and taken off as occasion requires. It is the life and breath of man's existence. Carry religion into your daily life, breathe it, live on it.

Religion is not only for the old, nor any particular class or stage of life, but it is a thing for all, for all ages, the young, the old, and every class of person; more for the young, if at all, than for the old; for it is the young that most need the power to resist temptation, and this power can only come from religion. Picture to yourself the life that is in prospect before the youthful person, young man or the

maiden, "stepping with reluctant feet, where the brook and the river meet"; you can imagine the fair and lovely prospect of hill-side forest and bright meadow land that stand smiling before them; it is all smiles and roses to their youthful eyes. Little do they dream what thorns lie in their onward path, what unknown beasts of prey lie in wait for them under the lovely forests on the hills. When the thorns prick and their feet are bleeding and sore, what balm is there to soothe their pain? It is religion. What succour can they best depend on when they fall in the claws of the beastss of prey? None but religion. Take another picture,—the young widow, cast adrift all of a sudden in the middle of a happy voyage, darkness around her, and the desert sea with its howling wave below her. What guiding star can steer her solitary ship? Religion. And yet another picture,—the orphan, the friendless, the sick, the poor; what power is it that can soothe and sing to them heavenly songs of comfort and hope which they never heard before,—an eternal harmony? The theist answers—Religion. And for the aged what a combination of countless hues does a glance of retrospect raise up before their failing eye-sight!—Difficult rivers crossed, hills climbed up and down, bright fields left far behind, and perchance, nay, too often scenes, which, revisited in imagination, raise up old memories of duty neglected or wrong deeds done, so that old scars throb with new agony beneath them! In the fast falling shades, or the mellow light of their eventide, what steady light is there to cheer their short future here and long one hereafter? The light of Religion.

It should not be understood from the dark side of the pictures just now placed before you that Religion is a gloomy spirit. The healing power claimed for it in

these very pictures should, on the contrary, justify us in viewing Religion as a bright star, an undying rose without a thorn.*

—N. B. Divatiâ.

THE PLACE OF RELIGION IN THE LIFE OF A STUDENT.

A boy's life at School and College is so mapped out into necessary tasks and necessary play, that the question sometimes arises iu his mind: "What time is there in my life for Religion; had I not better leave it alone until I am older?"

* * * * *

Let us ask what is meant by the word Religion. Religion is the expression of the seeking of God by man, of the One Self by the apparently separated self. This is its essence. This expression has three divisions; one intellectual, doctrines, dealing with God and man and their relations; one emotional, worship, which has many divers forms and rites and ceremonies; one practical, living the life of love. Looking at religion under these three heads, it will be easier te see its place in the student's life, than if we take it more vaguely and generally.

Doctrines of Religion: the broad outlines of these resemble each other in all religions, and a boy should be taught them according to the faith of his parents. There is no knowledge more necessary for a boy than the knowledge of the fundamental doctrines of his religion. This knowledge should therefore be imparted to him in a simple elementary form in School, and in fuller detail in College. No controversial points should be raised,

From an address delivered in the Ahmedâbâd Prârthanâ Samâj.

no philosophical disquisitions should be imposed; clear definite statement of the main doctrines is all that is needed. Half an hour a day throughout School life would be time sufficient to equip the lad with this knowledge, and to enable him to answer intelligently any questions addressed to him about his religion.

Worship: every boy should worship, recognising with gratitude the Source of life and strength and joy. The Hindu boy should daily perform his Sandhyâ, after bathing, according to the custom of his caste and family; and if he does this, with concentrated attention and devotional feeling, he has fulfilled the duty of worship suitable to his state. He may also, if he likes, read and think over a Shloka of the Bhagavad-Gîtâ. The duty of meditation belongs to later life, and he will gain such training of the mind in steadiness as is fitted for his youth by the careful and attentive performance of his Sandhyâ.

The Life of Love: this is the religious duty which the boy must discharge all day long, and it is this which makes a life a truly religious life, whatever may be its occupations. Let us see how a boy should lead the life of love in School and College, the Dharma of the Student.

He must show his love to his parents and his teachers by diligent study and by prompt obedience. Youth is the time for study, and a youth wasted in idleness cannot later be made good. A man's usefulness to others depends largely on his education; the ignorant man cannot be a good and wise husband, father, or citizen. A diligent industrious boy is showing a religious spirit by his diligence and industry; if he practises these qualities from love, and from a sense of duty, he is performing the Dharma of his state. And he must be obedient,

with the obedience of love, which is as complete out of sight as under the eyes of authority, which is prompt, cheerful and ungrudging, not slothful, carping and unwilling.

He must show his love to those around him by helping them in every way he can; if he is clever, he should help the dull boys with their lessons; if he is strong, he should protect the little lads, and never tyrannise over them. He should be brave, gentle, truthful, courteous; these qualities are all fruits of the fair tree of love. He must be chaste and must always be clean in his own speech and actions; and he must strongly protest against any coarseness of speech or actions in his fellow-students, and should especially be careful to protect the younger boys from bad talk and bad ways.

A boy who lives in this way during his School and College life will, when he goes out into the wider world of men, practise there the virtues that in his School and College days he learned as part of his Religion. For there is no division between true Religion and noble living; a religion that does not express itself in nobility of living is an empty shell; a noble life without religion is shorn of its fairest grace.*

—ANNIE BESANT.

FOUR BLIND MEN AND AN ELEPHANT.

Four blind men went to see an elephant. One touched the leg of the elephant, and said, "The elephant is like a pillar." The second touched the trunk, and said, "The elephant is like a thick stick or club." The third touched the belly, and said, "The elephant is like a big jar." The fourth touched the ears, and said,

* *From The Central Hindu College Magazine, February 1903.*

"The elephant is like a winnnowing-basket." Thus they began to dispute among themselves as to the figure of the elephant. A passer-by seeing them thus quarrelling, said, "What is it that you are disputing about?" They told him everything, and asked him to arbitrate. That man said, "None of you has seen the elephant. The elephant is not like the pillar, its legs are like pillars. It is not like a big water-vessel, its belly is like a water-vessel. It is not like a winnowing basket, its ears are like winnowing baskets. It is not like a thick stick or club, but its proboscis is like that. The elephant is the combination of all these." In the same manner those quarrel who have seen one aspect only of the Deity.

—"SAYINGS OF RÂMAKRISHNA."*

No religion is perfect that is not founded on truth; charity without sympathy is useless;

Knowledge is a burden without politeness; what better use of wealth can there be than charity.

A God without potentiality is no God, religious meditation without piety is sham;

Worship of God without love for him is superficial; divine knowledge unaccompanied by devotion is futile.

A man who has no spiritual knowledge cannot be called a preceptor, how can he preach others;

Penance is impossible without restraining the passions;

External washing goes for nothing without internal purity.

He is not an ascetic who has no virtue; renunciation of the world is only nominal so long as there is desire for worldly things;

By Max Müller.

A man cannot be said to have experience if his mind is still a prey to doubts ; for discoveries cannot be made properly without experience.

He who seeks not true God is an ignorant man,

Chhotum says with a conviction that the above is the sum and substance of all scriptures.

—CHHOTUM.*

* *A Gujarâti poet.*

127. RELIGIOUS TEACHERS.

I venerate the man, whose heart is warm,
Whose hands are pure, whose doctrine and whose life
Coincident, exhibit lucid proof
That he is honest in the Sacred Cause.
To such I render more than mere respect,
Whose actions say that they respect themselves.

—COWPER.

That holy man who stands immoveable,
As if erect upon a pinnacle,
His appetites and organs all subdued,
Sated with knowledge secular and sacred,
To whom a lump of earth, a stone, or gold,
To whom friends, relatives, acquaintances,
Neutrals and enemies, the good and bad,
Are all alike, is called 'one yoked with God.'
The man who aims at that supreme condition,
Of perfect yoking with the Deity
Must first of all be moderate in all things,
In food, in sleep, in vigilance, in action,
In exercise and recreation.*

—"BHAGAVAD-GÎTÂ."

Whoso is pure of heart and sweet of speech,
It matters not if he have a rosary on his neck or no.
Whoso has made clear the way of self-knowledge,
It matters not if he have clotted hair on his head or no.
Whoso is passionless towards his neighbour's wife,
It matters not if there be ashes on his body or no.

* *From Indian Wisdom by Monier Williams.*

Whoso is blind to another's wealth, and dumb in blaming,
You may point to him as a saint, says Tukâ.*

—TUKÂRÂM.†

He who has forgiveness in him is blessed. Who does not lose his courage in times of difficulty, who calls no one good or bad, who sees everything as equal, who is pure externally as well as internally, whose heart is pure as the Gangâ, Tuka says, at such a man's feet he will keep his head, and give him his body.

—TUKÂRÂM.†

He that negotiates between God and man,
As God's ambassador, the grand concerns
Of judgment and of mercy, should beware
Of lightness in his speech. 'Tis pitiful
To court a grin, when you should woo a soul;
To break a jest, when pity would inspire
Pathetic exhortation; and to address
The skittish fancy with facetious tales,
When sent with God's commission to the heart.

—COWPER.

He that preaches to man, should understand what is in man; and that skill can scarce be attained by an ascetic in his solitudes.

—ATTERBURY.

The generality of men receive from teachers some theory or other, which lays down what they *ought* to desire, and *ought* to make the prime object of life, and

From Sir A. Grant's Translation in Fortnightly Review (1867).
† *A Marâthi poet.*

they never test the theory by their own individual experience and practice.

Unfortunately, popular teachers hold conflicting and diverse opinions, and the mass of the unthinking coming under their influence are swayed hither and thither, and unable to judge for themselves which teacher is right and which is wrong, the general mind becomes thoroughly confused, and evils which are enormous in extent and disastrous in consequences, result alike to individuals and to society at large.

—JANE HUME CLAPPERTON.

When the master is blind, what is to become of the scholar? When the blind leads the blind, both will fall into the well. *

—KABÎR.

Cows are many-coloured; but the milk (of all) has one colour only. Look on knowledge as the milk, and on the teacher as the cows.

—"SHRUTI."

* *From The Works of H. H. Wilson.*

128. REST AND RECREATION.

Relaxation is profitable to all studies.

For the bow cannot possibly stand always bent, nor can human nature or human frailty subsist without some lawful recreation.

—CERVANTES.

Every one should endeavour so to vary his employments, and so to mix them up with amusement and recreation as to obviate the inevitable consequences of monotony.

—R. CHAMBERS.

Let none decry innocent amusements. They are the means of much real good to the human family. Social merry-makings, not intrinsically sinful, are good and healthful indeed. Let the laugh and innocent joke, the song, the tale go round, for blessings follow in their wake. Many have naturally craving for excitement, which if not satisfied in the manner referred to, will lead their subjects to scenes of sensuality, from which only wretchedness can follow. *The producers of innocent amusements and recreation for the people are, then, benefactors of their fellow-men.*

It were unjust and ungrateful to conceive that the amusements of life are altogether forbidden by its beneficent Author. They serve on the contrary important purposes in the economy of human life, and are destined

to produce important effects both upon our happiness and character. They are the "wells of the desert;" the kind resting places in which toil may relax, in which the weary spirit may recover its tone, and where the desponding mind may reassume its strength and its hopes. They are, in another view, of some importance to the dignity of individual character. In everything we call amusement there is generally some display of taste and of imagination; some elevation of the mind from mere animal indulgence or the baseness of sensual desire. Even in the scenes of relaxation, therefore, they have a tendency to preserve the dignity of human character, and to fill up the vacant and unguarded hours of life, with occupations, innocent at least, if not virtuous. But their principal effect, perhaps, is upon the social character of man. Whenever amusement is sought, it is in the society of our brethren, and whenever it is found, it is in our sympathy with the happiness of those around us. It bespeaks the disposition of benevolence, and it creates it. When men assemble, accordingly, for the purpose of general happiness or joy, they exhibit to the thoughtful eye, one of the most pleasing appearances of their original character. They leave behind them, for a time the faults of their station, and the asperities of their temper; they forget the secret views and the selfish purposes of their ordinary life, and mingle with the crowd around them with no other view than to receive and communicate happiness. It is a spectacle which it is impossible to observe without emotion; and while the virtuous man rejoices at that evidence which it affords of the benevolent constitution of his nature, the pious man is apt to bless the benevolence of that God, who thus makes the wilderness and the solitary place be glad, and whose wisdom renders even the hours of amuse-

ment subservient to the cause of virtue. It is not, therefore, the use of the innocent amusements of life, which is dangerous, but the abuse of them; it is not when they are occasionally, but when they are constantly pursued; when the love of amusement degenerates into a passion, and when, from being an occasional indulgence, it becomes an habitual desire.

—ALISON.

Recreations are sometimes necessary both to the body and mind of a man, neither of them being able to endure a constant toil without somewhat of refreshment between; and therefore there is a very lawful use of them; but to make it so, it will be necessary to observe these cautions: First, we must take care that the kind of them be lawful, that they be such as have nothing of sin in them; we must not, to recreate ourselves, do anything which is dishonourable to God, or injurious to our neighbour; as they do, who make profane, filthy, or backbiting discourse their recreation. Secondly, we must take care that we use it with moderation; and to do so, we must first be sure not to spend too much time upon it, but remember that end of recreation is to fit us for business, not to be itself a business to us. Thirdly we must not be too vehement and earnest in it, nor set our hearts too much upon it; for that will both ensnare us to the using too much of it, and it will divert and take off our minds from our more necessary employments, like school-boys, who after a play-time know not how to set themselves to their books again. Lastly we must not set up to ourselves any other end of recreation but that lawful one, of giving us moderate refreshment.

—"THE WHOLE DUTY OF MAN."

In amusements as in everything else, we must distinguish between the use and the abuse.

—R. CHAMBERS.

There is a certain limit to be observed even in our amusements, that we do not abandon ourselves too much to a life of pleasure, and carried away by such a life sink into immorality. Sport and merriment are at times allowable; but we must enjoy them as we do sleep and other kinds of repose when we have performed our weighty and important affairs.

—CICERO.

Let not your recreations be lavish spenders of your time: but choose such which are healthful, short, transient, recreative, and apt to refresh you; but at no hand dwell upon them, or make them your great employment.

—JEREMY TAYLOR.

"All work and no play makes Jack a dull boy." Maxim. But all play and no work makes him something greatly worse.

—SMILES.

If all the year were playing holidays,
To sport would be as tedious as to work.

—SHAKESPEARE.

Too much rest is rust,
There's ever cheer in changing.

Amusement, however innocent, must not be our daily work, it is only for the sake of relaxation that the Creator grants us anything of this nature. To have too

keen a relish for such things, is to run the risk of missing the great end of our being, by seeking an enjoyment which at last may become a source of repentance and remorse. I particularly advise you to be very attentive to the choice of your social amusements. Do not therefore waste your time in diversions, which you cannot enjoy without injuring your virtue, your reputation, or the well-being of your family. Let not those foolish pleasures, which may hurt your neighbour, excite his complaints, bring tears from his eyes, or separate you from the duties which society and religion impose upon you, ever find an entrance to your heart.

—STURM'S REFLECTIONS.

Recreation does not mean idleness.

Absence of occupation is not rest,
A mind quite vacant is a mind distressed.

—COWPER.

We should never do nothing. It is better to wear out than rust out. The proper rest for man is change of occupation.

Change of work is itself a relaxation. Everything palls if long indulged in, and pleasure most of all.

—SMILES.

The fundamental principle of all recreation consisting in the rest from local exhaustion which is secured by a change of organic activity, it is clear that practical advice with regard to recreation must differ widely according to the class and even the individual, to which it is given. Thus it would be clearly absurd to recom-

mend a literary man, already jaded with mental work, to adopt as his means of recreation some sedentary form of amusement; while it would be no less absurd to recommend a working man already fatigued with bodily toil, to regale himself with athletics. And, in lower degrees, the kind and amount of recreation, which it would be wise to recommend must differ with different individuals in the same class of society according to their age, sex, temperament, pursuits and previous habits of life. *

Sweet recreation barr'd, what doth ensue,
But moody and dull melancholy,
Kinsman to grim, and comfortless despair;
And at her heels, a huge infectious troop
Of pale distemperatures, and foes to life?

—SHAKESPEARE.

* *From Essays by Romanes.*

129. RETIREMENT.

I envy not the proud their wealth,
  Their equipage and state;
Give me but innocence and health,
  I ask not to be great.

I in this sweet retirement find
  A joy unknown to kings;
For scepters to a virtuous mind,
  Seem vain and empty things.

Great Cincinnatus at his plough,
  With brighter lustre shone,
Than guilty Caesar ever could shew,
  Though seated on a throne.

Tumultuous days and restless nights,
  Ambition ever knows;
A stranger to the calm delights
  Of study and repose.

Then free from envy, care, and strife,
  Keep me, ye powers divine;
And pleas'd when ye demand my life,
  May I that life resign.

—MRS. PILKINGTON.

Man should never be solitary, though alone.

Retirement is a prison to the fool, but a paradise to the wise.

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* *From Aikin's Collections of Songs by R. H. Evans.*

O! lost to virtue, lost to manly thought,
Lost to the noble sallies of the soul!
Who think it solitude, to be alone.
Communion sweet! Communion large and high,
Our reason, guardian angel, and our God!
Then nearest these, when others most remote;
And all, ere long, shall be remote, but these.
How dreadful, then, to meet them all alone,
A stranger! unacknowledg'd! unapprov'd!
Now woo them; wed them; bind them to thy breast;
To win thy wish, creation has no more.

—EDWARD YOUNG.

130. RIGHTEOUSNESS.

Giving no pain to any creatures, let him slowly build up righteousness like white ants their hill, that it be to him a companion in the world beyond.

—MANU.

Hear thou a summary of righteousness,
And ponder well the maxim: Never do
To other persons what would pain thyself.*

—"PANCHATANTRA."

This is the sum of all true righteousness—
Treat others—as thou wouldst thyself be treated.
Do nothing to thy neighbour, which hereafter
Thou wouldst not have thy neighbour do to thee.
In causing pleasure or in giving pain,
In doing good, or injury to others,
In granting or refusing a request,
A man obtains a proper rule of action
By looking on his neighbour as himself.*

—"MAHÂBHÂRATA."

Righteousness exalteth a nation: but sin is a reproach to any people.

—"BIBLE—PROVERBS."

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

—"BIBLE—ST. MATTHEW 5."

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* *From Indian Wisdom by Monier Williams.*

He that trusteth in his riches shall fall: but the righteous shall flourish as a branch.

—"BIBLE–PROVERBS 11."

In the house of the righteous is much treasure: but in the revenues of the wicked is trouble.

—"BIBLE–PROVERBS."

A little that a righteous man hath is better than the riches of many wicked.

—"BIBLE–PROVERBS 37."

Better is the poor that walketh in his uprightness, than he that is perverse in his ways, though he be rich.

—"BIBLE–PROVERBS."

The name of the Lord is a strong tower: the righteous runneth into it, and is safe.

—"BIBLE–PROVERBS."

Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart.

—"BIBLE–PSALM 32."

Aye me how many perils doe enfold
The righteous man, to make him daily fall,
Were not that heavenly grace doth him uphold,
And stedfast Truth acquite him out of all.

—SPENSER.

The eyes of the Lord are upon the righteous, and his ears are open unto their cry.

The righteous cry, and the Lord heareth, and delivereth them out of all their troubles.

Many are the afflictions of the righteous: but the Lord delivereth him out of them all.

—"BIBLE-PSALM 34."

But the salvation of the righteous is of the Lord; He is their strength in the time of trouble.

—"BIBLE-PSALM 37."

Whoso worketh righteousness, whether he be male or female, and is a true believer, we will surely raise him to a happy life; and we will give them their reward, according to the utmost merit of their actions.

—"KORAN, CHAPTER 16."*

The Lord is far from the wicked: but he heareth the prayer of the righteous.

—"BIBLE-PROVERBS."

The heart of the righteous studieth to answer; but the mouth of the wicked poureth out evil things.

—"BIBLE-PROVERBS."

Rectitude is the means of pleasing God.

—SÂDI'S GULISTÂN.†

Be peace thy aim, that peace of heart and mind,
Which conscious rectitude alone can give,
Thy hopes, thy joys to virtue's realm confined—
Thy wealth, content thy pride, to purely live.

* *Translated by Sale.*

† *Translated by Platts.*

Brief is our sojourn here; the haughtiest head
Must, like the peasant's, own the conqueror's sway.
No wealth can save thee from the narrow bed,
No fame obtain a single hour's delay.
What mocking lures will pomp and pow'r appear,
When earth reclaims its suff'ring kindred clay!

Always be righteous.

—SMRITI.

The man of life upright,
Whose guiltless heart is free
From all dishonest deeds,
Or thought of vanity;

The man whose silent days
In harmless joys are spent,
Whom hopes cannot delude
Nor sorrow discontent:

That man needs neither towers
Nor armour for defence,
Nor secret vaults to fly
From thunder's violence.

He only can behold
With unaffrighted eyes
The horrors of the deep
And terrors of the skies.

Thus scorning all the cares
That fate or fortune brings,
He makes the heaven his book,
His wisdom heavenly things;

Good thoughts his only friends,
His wealth a well-spent age,
The earth his sober inn
And quiet pilgrimage.

—T. CAMPION.

131. ROYALTY.

HIS ROYAL HIGHNESS THE PRINCE CONSORT.

If it be good for man daily to see and to feast upon objects of great beauty in art and nature, surely the contemplation of a character at once so great and so beautiful as that of the Prince Consort, should be a sublime and touching lesson to our countrymen.

—PROF. SEDGWICK.

Of the many virtues that distinguished the Prince, two deserve special mention ; for they were conspicuous, even in his boyhood, winning for him the love and respect of all. Growing with his growth, these virtues gained strength with years, till they formed, as it were, part of his very religion. One was, his eager desire to do good, and to assist others ; the other, the grateful feeling which never allowed him to forget an act of kindness, however trifling, to himself.

He gave an early instance of the former quality, when only six years of age, in the eagerness with which he made a collection for a poor man in Wolfsbach (a small village close to the Rosenau), whose cottage he had seen burnt to the ground. He never rested till a sufficient sum had been collected to rebuild the poor man's cottage. How many more substantial proofs has he given of the same virtue since he grew up ! particularly in the numerous benevolent institutions founded by him in his native home !

These two qualities of heart won for him the affec-

tion of all; and to them more particularly may be ascribed that peculiar charm which fascinated all who knew our beloved master: awakening those feelings of love, admiration, and respect which attended him from the cradle to his premature grave.*

On the death of her uncle William IV in the year 1837, Princess Victoria became the Queen of the British Empire, to the universal rejoicings and entire satisfaction of the English people. When the news of this event reached the Prince, who was then a student at Bonn, he wrote her a magnanimous letter of congratulation, rejoicing with a personal delight over her altered position, little dreaming that he would, ere three summers had rolled over his head, share her fortunes for life. Having pointed out Her heavy responsibility, "May Heaven," he said, "assist you and strengthen you with his strength in that high but difficult task; I hope that your reign may be long, happy, and glorious, and that your efforts may be rewarded by the thankfulness and love of your subjects." These hearty wishes, so nobly uttered have indeed been verified; and he himself, in the inscrutable decrees of Providence, largely contributed to those glorious and happy results, which have shed such lustre to the reign of our beloved Queen.†

The Prince's character, (remarks a reviewer of Memoirs of the Prince) as he grew into manhood, un-

* *From a memorandum by the old tutor of the Prince: from "The early years of H. R. H. The Prince Consort" by Lieut.-General The Hon. C. Grey.*

† *From Life and Character of Prince Albert—a Lecture by Gosto Behary Mullick.*

folded itself with singular completeness. The passionate imaginativeness which belongs to the youth of men of more powerful temperaments; the tempestuous unrest which spurns at control; the impetuous aspiration after vague and impossible objects; the intellectual or moral revolt against established rules:—these qualities which so often chequer the early years of greatly gifted men were entirely absent in Prince Albert. He was in all points a sensible, manly, high-spirited, pure-minded boy, conscientiously anxious to improve himself in all ways which were presented to him as good; a water-drinker, so temperate in his habits that he called eating and drinking 'waste of time,' studying steadily and methodically, yet always with a healthy enjoyment of out-door vigorous amusements.

He always paid the greatest attention to all he saw and the Queen remembered well how intently he listened to the sermon preached at St. Paul's, when he and his father and brother accompanied the Duchess of Kent and the Princess there on the occasion of the service attended by the children of the different charity schools. It is indeed rare to see a prince, not yet seventeen years of age, bestowing such earnest attention on a sermon.

The Prince's marriage was singularly felicitous. The tastes, the aims, the hopes, the aspirations of the Royal Pair were the same. Their mutual respect and confidence went on increasing. Their affection grew, if possible, even warmer and more intense as the years of their married life advanced. Companions in their domestic employments, in their daily labours for the State, and, indeed, in almost every occupation,—the burthens and difficulties of life were thus lessened more than by

half for each one of the persons thus happily united in this true marriage of the soul.*

Few men who have ever lived, no Prince certainly of whom we read, could have possessed a mind so many-sided with such corresponding political and social influence. He was indeed the type of a new era, an era of power; but not of that kind of power represented by the armour of his noble ancestors, the power of mere physical strength, courage, or endurance, displayed at the head of armies or of fleets; but the moral power of character, the power of intellectual culture, of extensive knowledge, of earnest thought; the power of the sagacious statesman, *of the single-minded good man:* that power which discerns, interprets, and guides the wants and spirit of the age—the power in short, of highest wisdom directed by genuine benevolence to highest objects.

His real strength lay most of all in his character, or, in that which resulted from will and deliberate choice, springing out of a nature, singularly pure, by God's grace, from childhood.†

—Dr. Macleod.

By far the most interesting feature in his entire career—the grand distinguishing trait of his whole character, that which has bequeathed his name to posterity with the tenderest of associations and roused and attracted the admiration of the civilized world, was his spotless

* *From the Introduction to "The principal speeches and addresses of H. R. H. The Prince Consort."*

† *From The early years of H. R. H. The Prince Consort, by Lieut-General The Hon. C. Grey.*

and exemplary domestic virtues, uniformly exhibited in all the relations of life.*

Ever mindful of the true welfare of his children and their growth in every manly virtue, he devoted a good deal of his attention to their mental and moral training. The skill he had of giving in fewest possible words, a lucid account of even most difficult scientific matters, enabled him to impart to them useful knowledge at home with remarkable facility. His love towards them was alone equalled by his solicitude for their advancement in life as large-hearted and high-motived men. "In no relation of life," says one of his children, "did the goodness and greatness of his character appear more than in the management of his children. The most judicious, impartial, and loving of fathers, he was at once the friend and master ever by his example enforcing precepts he sought to instil."*

The Prince Consort wrote to his eldest daughter, almost immediately after her marriage, counselling her, not to think of herself, but to think of duty and service. "If", he said, "you have succeeded in winning people's hearts by friendliness, simplicity and courtesy, the secret lay in this, that you were not thinking of yourself." Hold fast this mystic power, it is a spark from heaven.†

I conceive that this Society (The Servants' provident and benevolent Society) is founded upon a right principle

* *From Life and Character of Prince Albert—a Lecture by Gosto Behary Mullick.*

† *From M. G. Fawcett's Life of H. M. Queen Victoria.*

as it follows out the dictates of a correct appreciation of human nature, which requires every man, by personal exertion, and according to his own choice, to work out his own happiness; which prevents his valuing, nay, even his feeling satisfaction at, the prosperity which others have made for him.*

—THE PRINCE CONSORT.

We are becoming, I hope, daily more civilized and religious, and, therefore, daily recognizing more and more, that the highest use to which we can apply the advantages with which an all-bountiful Providence has favoured us, is to extend and maintain the blessings of Peace. I hope, however, the day may never arrive which would find us either so enervated by the enjoyment of riches and luxury, or so sunk in the decrepitude of age, that, from a miserable eagerness to cling to our mere wealth and comforts, we should be deaf to the calls of Honour and Duty.*

—THE PRINCE CONSORT.

Our Heavenly Father, in His boundless goodness, has made His creatures that they should be happy, and in His wisdom has fitted His means to His ends, giving to all of them different qualities and faculties, in using and developing which they fulfil their destiny, and, running their uniform course according to His prescription, they find that happiness which He has intended for them. Man alone is born into this world with faculties far nobler than the other creatures, reflecting the image of Him who has willed that there should be beings on

* *From The principal speeches and addresses of H. R. H. The Prince Consort.*

earth to know and worship Him, but endowed with the power of self-determination, having reason given him for his guide. He can develop his faculties, place himself in harmony with his divine prototype, and attain that happiness which is offered to him on earth, to be completed hereafter in entire union with Him through the mercy of Christ. But he can also leave the faculties unimproved, and miss his mission on earth. He will then sink to the level of the lower animals, forfeit happiness, and separate from his God, whom he did know how to find. Gentlemen, I say man has no right to do this—he has no right to throw off the task which is laid upon him for his happiness; it is his duty to fulfil his mission to the utmost of his power; but it is our duty, the duty of those whom Providence has removed from this awful struggle and placed beyond this fearful danger, manfully, unceasingly, and untiringly to aid by advice, assistance, and example the great bulk of the people, who, without such aid, must almost inevitably succumb to the difficulty of their task. They will not cast from them the aiding hand, and the Almighty will bless the labours of those who work in His cause.*

—THE PRINCE CONSORT.

"To put the cup of this world's gladness to his lips and yet not be intoxicated—to gaze steadily on all its grandeur and to be undazzled—plain and simple in personal desires, to feel its brightness and yet defy its thrall—this is the difficult and rare, and glorious life of

* *From The principal speeches and addresses of H. R. H. The Prince Consort.*

God in the soul of man." And to this the Prince, if any man, most surely attained.*

HER IMPERIAL MAJESTY QUEEN AND EMPRESS VICTORIA.

The Duke declined to allow the congratulations that were showered on him at the birth of his child (Alexandrina Victoria) to be tempered by regrets that the daughter was not a son. In reply to a letter conceived in this vein from his Chaplain, Dr. Prince, the Duke wrote, "at the same time that I assure you how truly sensible I am of the kind and flattering intentions of those who are prompted to express a degree of disappointment from the circumstance of the child not proving to be a son instead of a daughter, I feel it due to myself to declare that such sentiments are not in unison with my own, for I am decidedly of opinion that the decrees of Providence are at all times wisest and best."†

The Duchess of Kent made the suitable education of her child the one absorbing object of her life; and she seems to have realized that education does not consist in merely learning facts or acquiring accomplishments, but should also aim at forming the character and disciplining the whole nature, so that it may acquire conscientiousness and the strength which comes from self-government. Keeping this end ever in view, and aided no doubt by a responsiveness in the child's own nature, the little Princess was trained in those habits of strict personal integrity which are the only unfailing safeguard for truthfulness

* *From The early years of H. R. H. The Prince Consort, by Lieut—General The Hon. C. Grey.*

† *From M. G. Fawcett's Life of H. M. Queen Victoria.*

and fundamental honesty in regard to money and other possessions. All observers who have been brought in personal relationship with the Queen speak of her as possessing one of the most transparently truthful natures they have ever known.*

During the time that she resided at Claremont she was in the habit of taking walks with her illustrious mother in the neighbourhood. In one of these excursions, while walking in a beautiful and shady lane not far from the park, they found themselves close to an encampment of the Egyptian tribe, and had not long been in sight before the youthful princess was addressed by a bright-eyed girl with the usual words—"Tell your fortune, my dear, you were born to good luck: you shall have a lord across the seas now; you shall have seven children and a carriage to ride in," the poor girl at the time little knowing to whom she addressed herself. The Princess was proceeding with the Duchess of Kent, when the girl asked for a trifle to assist her poor mother, who was very ill; with a heart ever touched by the cry of poverty, our interesting Queen quickly desired to be conducted to the poor woman, whom they found extended on a hard and comfortless bed, suffering much. After leaving a donation, they departed; but the following morning, notwithstanding its being a day of drizzling rain, saw the charitable young Princess at the gypsy's encampment, followed by an attendant, carrying blankets, warm clothes, a black bonnet, food &c., and appeared in no small degree delighted when the poor woman presented her with a beautiful though swarthy infant, which had been born during the night. The Princess after requesting that the

* *From M. G. Fawcett's Life of H. M. Queen Victoria.*

little stranger might be christened by the name of her attendant Walter, left them amidst showers of blessings from the tribe.*

The young Princess at eleven years old, had said, when she learned her future destiny, "There is much splendour, but there is more responsibility," and, lifting her little hand, added, "I will be good." This gives the key-note to the Queen's character. Her childish resolve *I will be good* has been the secret of her strength throughout her reign.†

She was instructed in the usual educational subjects, besides, what was then unusual for a girl, Latin, Greek, and Mathematics. From an early age she spoke French and German with fluency; the latter indeed was almost another mother tongue. All her life she has shown delight in languages, and her subjects, especially those in Asia, were very interested to hear that, even in old age, she had begun to make a systematic study of Hindustâni. From an early age she acquired considerable proficiency in drawing and music.†

CORONATION SONG.

The throne of Victoria is founded in peace,—
Let the air shed around it be pure and serene,—
Let Ocean her fullness and Earth her increase
Pour forth at the virginal feet of our Queen:
The garland of Empire that circles her brow
Be such as the meekest of maids might adorn;
Fresh roses, and olive, and myrtle, be now
Entwined with the laurel her fathers have worn.

* *From Moral and entertaining anecdotes.*

† *From M. G. Fawcett's Life of H. M. Queen Victoria.*

Lament not, O People! that fate should entrust
The sceptre of might to so tender a hand;
If strength can be gentle, and mercy be just,
How well for the ruler, how well for the land!

Remember the perils that wait upon Power,
That madden the wicked, and weaken the wise;
And be joyful that Innocence holds as a dower
What wilful Ambition might claim as a prize.

But if ever her spirit is faint with alarm
At the duties and dangers that shadow the throne,
The Faith that is in us shall strengthen her arm,
And the Heart of a nation encourage her own!

—R. M. MILNES.

It is said that when the Archbishop of Canterbury asked the Queen, at her marriage with Prince Albert, whether; she being sovereign, he should omit the word "obey" from the marriage service, she sweetly answered, "No! I wish to be married not as a Queen but as a woman."

On one occasion, in the early years of her reign, the Minister urged her to sign some document on the grounds of "expediency." She looked up quietly, and said, "I have been taught to judge between what is right and what is wrong, but 'expediency' is a word I neither wish to hear nor to understand." Another word which she objected to was "trouble." Mrs. Jameson relates that one of the ministers told her that he once carried the Queen some papers to sign, and said something about managing so as to give her Majesty "less trouble." She looked up from her papers, and said, "Pray never let me hear those words again; never

mention the word 'trouble.' Only tell me how the thing is to be done, and done rightly, and I will do it if I can." This has been her principle throughout her reign: to do her work as well as she knew how to do it, without sparing herself either trouble or responsibility. *

When the first warrant for execution was presented to Queen Victoria to sign, she burst into tears. Lord Melbourne said, "Your Majesty knows that you have the prerogative of mercy." "Then," she replied, "let the sentence be changed to transportation for life." †

Returning to the subject of the influence of the Queen's early education and character, the remarkable degree to which her natural conscientiousness was developed is noticeable in a great variety of directions. Her extreme punctuality is an instance in point. She never wastes the time of others by keeping them waiting for her. Punctuality has been described as "the courtesy of kings," and it is a courtesy in which the Queen is unfailing. Her care for her servants and household is another manifestation of her conscientiousness.*

Greville speaks over and over again of the remarkable union she presented of womanly sympathy, girlish *naïvete* and queenly dignity. He says every one who was about her was warmly attached to her, "but that all feel the impossibility of for a moment losing sight of the respect which they owe her. She never ceases to be a queen, but is always the most charming, cheerful, obliging, unaffected queen in the world." *

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* *From M. G. Fawcett's Life of H. M. Queen Victoria.*

† *From Moral and Entertaining anecdotes.*

If it were true that home duties and political duties were incompatible, the Royal children would have had a sadly neglected childhood; but it is a matter of experience that busy people are usually those who find time for everything, and the Queen and her husband were no exception to the rule. There is probably not a mother in England who has given more loving thought and care for her children's welfare than Her Majesty has done.*

One of the memoranda, written by Her Majesty herself in 1844, says: "The greatest maxim of all is —that the children should be brought up as simply and in as domestic a way as possible; that (not interfering with their lessons) they should be as much as possible with their parents and learn to place their greatest confidence in them in all things."

The religious training of the children was given, as much as circumstances admitted, by the Queen herself.*

When the fatal blow was struck, and the Prince was removed from this world, it is difficult to conceive a position of greater sorrow, and one, indeed, more utterly forlorn than that which became the lot of the survivor—deprived of him whom She Herself has described as being the "Life of Her Life."

To follow out his wishes—to realize his hopes—to conduct his enterprises to a happy issue—to make his loss as little felt as possible by a sorrowing country and fatherless children:—these are the objects, which since his death, it has been the chief aim and intent of Her Majesty to accomplish. That strength may be given

* *From M. G. Fawcett's Life of H. M. Queen Victoria.*

her to fulfil these high purposes, is the constant prayer of her subjects, who have not ceased, from the first moment of her bereavement, to feel the tenderest sympathy for her; and who, giving a reality to that which in the case of most Sovereigns is but a phrase, have thus shown that the Queen is indeed, in their hearts, the Mother of her people.*

The lady who sits upon the throne,
Is a Queen of a pure heart,
A light in darkness to all grieved ones,
A giver of hope to the hopeless,
The idol of the hearts of the religious,
The dread of unjust kings.
A good and renowned Queen enthroned
In the hearts of her subjects,
She is the bright reflection of divine love,
Well fitted for the crown and the throne.
The sure support of religion and justice;
In whom rests the confidence of the world.
May thy years, the incidents of thy life,
Thy wealth, thy condition,
Thy family, thy descendants, thy fortune, thy throne
Remain secure in this world,
From generation to generation;
May thy years be happy,
The incidents of thy life propitious,
Thy wealth increasing, thy condition blessed,
May thy family prosper, thy descendants endure,
Thy throne be firm, thy fortune subservient to thy will.

—AN ODE IN PRAISE OF VICTORIA.†

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* *From the Introduction of "The principal speeches and addresses H. R. H. The Prince Consort."*

† *By M. C. Munsookh, translated by W. H. Hamilton.*

1. On God in all (our) affairs we rely; and through his apostles we seek our way to Him.
2. We observe the necessary worship for Him, who directed us to it, and towards Him we set our hearts.
3. We offer our prayers to Him at all times with supplication, humiliation, and submission, (invoking) his beautiful attributes.
4. The bounties of the Lord of Creation are too many to be numbered; and thanks are due for them continually from us.
5. The greatest of them is what He conferred upon us through His beneficence; the mental faculties, whereby we could get to all unknown matters.
6. (It is) by them that we could know God, Who is high, to the best reach of (our) knowledge in expression and in signification.
7. Among the greatest of (His) beneficence is what we are unable to thank Him sufficiently for, since He distinguished us with it, quite graciously (on His part).
8. It is (I mean) His giving the possession of these regions to an exalted Empress, before whom the highest of the people stands the lowest.
9. O to God, what a (high) monarch is She, since all the kings of the world submit to Her and all shower praises at Her mention.
10. They repair to Her court to gain their objects.

* * * *

11. She is naturally created with an affection for Her subjects; much superior to what a parent could cherish for his child.

12. O how gifted is She, who attained all perfection, and many wonders appeared from Her, even when She had not yet much advanced in years,—

13. Such as the eradication of mutineers, by means of armies, who crushed the enemies in battle like lions of the forest,—

14. (Consisting of) cavalry and infantry armed with guns, ammunitions, swords and pliant spears.

15. Security prevailed all over the seas, when she despatched Her men of war fraught with armies.

16. She put a stop to the slave-trade, and affectionately poured on them a shower of liberty.

17. All people enjoy extreme joy through Her agency, while, formerly, out of the fear of enemies, they never got rid of sorrow.

18. Each community is pleased and contented with its own condition all the time long, never lacking any security.

19. (Formerly) the countries of India were wild forests (where) you would find one party fighting with another continually out of malice.

20. Properties were robbed, souls were killed (in so much so) that on account of the prevailing anarchy this nation was threatened with destruction.

21. In the fire they used to burn women alive along with the dead, * * *

22. But since She came to reign over these regions, they have got in exchange security and prosperity, and have gained largely in peace.

23. By sending (ruling) persons, She has ruled so wisely that the land of India has become a warbling orchard.
24. So also the kings of India (formerly) used to fight among themselves, and none could peacefully close their eyes.
25. But by the blessings of Her Government, they have all become friends, hostility having vanished from among them.
26. She invited them to the capital of Her Empire, to give them a chance of gathering there the most excellent fruits of knowledge.
27. She enjoyed superiority over all of them; while they gathered prosperity with their left and blessings with their right.
28. She has appointed for the two Houses (of the Parliament) of the Nobles and Commons, the the best of Her Subjects, who have the most sound (political) views.
29. They framed the laws of Government by which they controlled the kingdom so (skilfully) that we fear no weakness in it.
30. So also She has established in these countries, out of mere kindness, hospitals for the medical treatment of invalids.
31. In Her time Colleges of learning were opened in each art and science not confined to any particular one.
32. So that many persons attained in (the various) branches of accomplishment (a standard) by which their edifice in excellence rose high.
33. Wonderful kinds of arts appeared in our land under her auspices, such as outrun our imagination.

34. The doors of commerce were opened, by which riches grew abundant till all were enriched by it.

35. The land has been full of public conveyances in consequence of large growth in commerce, and the world-circumscribing ocean with ships.

36. Thus Her Kingdom among others has become as brilliant as the sun of the forenoon among the stars of the night.

37. In Her diadem there shines a mount of light, like itself in brilliance; which dazzles both men and genii.

38. Although Her residence is in a very distant land and Her dwelling in the most removed of all countries from us,

39. Yet affectionately on Her part for us and to watch us She sends Her sons, through whom she inquires about us.

40. Once She sent to us Her Son Prince of Wales (the future) Emperor possessed of a most exalted position.

41. At another time from among Her Sons the Duke of Edinburgh visited us, the greatest of them in mental abilities.

42. So also the Duke of Connaught from among Her Sons came, destroying the enemies in battles with swords and spears.

43. And by the visit of Her grandson Prince Albert Victor this year our dwellings have been filled with joy.

44. And every year she sends from among Her countries men of wisdom, each with a mind as brilliant as the sun.

45. Such as the Viceroy of India (Lord Lansdowne) who occupies a rank of which India is so proud, and which makes him independent of others in ruling.

46. And such as His Excellency Lord Reay, the most accomplished of men with a high resolution, and with an aquiline nose (i. e. a high sense of nobility).

47. May the Lord of Creation reward Her (Majesty) well, for by Her the blood of thousands of people has been saved.

48. She fills the hearts of Her subjects always with joy, and so may the Lord of the World keep Her court full of joy.

49. O Lord, make Her reign perpetual, and grant Her a long life with Her issue in a most happy condition.

50. And grant us all our hopes in Her, and the enjoyment of what She bestows on us of kindness, benignity, and justice.

51. And keep our eyes through Her calm (with peace); destroy Her enemies; and smite their eyes with a burning (uneasiness).

52. Hoosamoodin (the chief Moolajee of the Borahs) presents this (poem) as a mark of his approaching to Her the nearer with loyalty.

53. He guides in matters of religion one-fifth of a million of people on our calculation.

54. And (Khan Saheb) Abdool Hossain (Abdoolally Moochala), a man of a courageous heart, is at present my Honorary Secretary for giving effect to my orders and he presents his respect to Her (Majesty).

55. The verses of this poem correspond in number with the years of Her Most Gracious Majesty's reign, and the metre of Tavil is its rhythm. *

Her court was pure; her life serene;
God gvae her peace; her land reposed;
A thousand claims to reverence closed
In her as Mother, Wife, and Queen.

—TENNYSON.

Victoria, the Good. Victoria the Good; good in all the various phases and stages of her long life; good as a girl in the simplicity of her good mother's home; good and simple and self-possessed when in the tender years of maidenhood, a kingdom's crown together with a kingdom's responsibilities was placed on her head; good and loving when she gave her heart away to the man of her choice, good and a perfect model for society at large as a true, loving wife and a mother of so many children; good and patient throughout the long years of widowhood; good and true in the domestic circle, not less good and true as the Queen and Empress of an Empire on which the sun never sets, a Queen and Empress with a heart big enough to hold millions, a Queen and Empress good and true to the rich and the poor, full of sympathy with every sorrow and calamity in the nearest and most distant parts of her Empire; good and true to all without any distinction of caste and creed.

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* *Translation of Arabic Verses in token of loyalty and devotion by His Holiness The Moolajeesaheb, High Priest of Borah Mahomedans. A. D. 1890.*

The one great unfailing trait of the character of our beloved Queen Victoria was her readiness to hear appeals of distress made in any part of her kingdom or dominions ; and it was her intense personal sympathy that made itself felt throughout the whole of the realm —even the most distant of her subjects did feel that as far as possible he or she had some part of her sympathy, and that she enjoyed that love and reverence which it was not the lot of any monarch in the history of the world to have done. *

—His Excellency Lord Lamington.

True heart ! Brave heart ! Great Britain's noblest Queen !
Thou reignest still o'er those who loved thee best ;
Still thou art here, robed with unearthly sheen,
Still thou art near, though gone unto thy rest !

—Anne S. James.

HIS IMPERIAL MAJESTY KING AND EMPEROR EDWARD VII.

Oh ! prince, my highest wish for thee
Thro' all thy earthly span
That thou be great and aye retain
The love of god and man.

Hail, Noble Prince ! to India's coral strand,
Where thou may'st sure our hearts and arms command !
See, how beneath our Empress-mother's reign,
This fallen land hath risen once again.

* * * *

A dreary winter reigned o'er all the land,
Locking the springs of joy in icy band !

* *Reported in The Advocate of India of the 6th January 1904.*

At length, with pity moved, the Sovereign Lord
To Britain gave the all commanding word:—
"Go thou, old Ocean's Bride, go wear yon gem,
Yon glitt'ring jewel in thy diadem!"
Inspired with noble aim and purpose high,
The Queen of th' azure deep came sweeping by.
At her approach dissolves the gloom away,
The sun of knowledge bursts and cheers the day;
The Arts spring up beneath her witching tread,
And o'er the varied scene their blessings shed;
The Lightning-spirit bears her words afar,
And Giant Steam propels her iron car;
Fair cities rise where hamlets stood before,
And Peace and Order reign from shore to shore!

Thrice-blessed Prince! into whose destined hand
Shall pass the sceptre of this classic land!
E'en Philip's son ne'er owned a realm more fair
Than what Heaven wills should form thy future care.

Albert Edward! England's Son and Heir!
Happy Heir to glorious Râma's throne—
Kingliest of kings—beyond compare—
Perfect name that in the Orient shone!
Welcome to the land that nursed thy dream,
To her gorgeous shows, her glow and gleam!

Son of Her, our Mother as she 's thine,
Son of Her, whose spotless life and fame,
Redolent of graces sweet—benign,
Have fill'd the world with Victoria's name!
Thrice welcome to India's sunny shore,
Where that name we loyally adore!

* * * *

Welcome him, O Indians! welcome him!
Hindoos,—Moslems,—Parsis,—Buddists,—all!—

Now our cup of joy flows o'er the brim!
Welcome him from street and roof and hall!
All that's ours from Himalay to sea,
Welcome him with shouts of jubilee!

Cities! robe yourselves in gay attire!
Glow in golden floods of flashing fire!
Float in perfumes sense and heart desire!
Wake the very soul of harp and lyre!
And so welcome him this happy hour,—
Him the love of Denmark's sweetest flower!

Fairy palaces, spontaneous rise!
Streamers, shine with rainbow hues in air!
Voice of welcome, thunder to the skies!
Cannons boom! and trumpets, loudly blare!
Beat, warm heart of Ind, with rapture beat!
Pour thy fervours at the Prince's feet!

Welcome, for thou art our king to be!
Welcome, for this realm's by heirship thine!
Welcome, Guest from o'er the western sea!
Welcome, Heir of Albyn's Royal Line!
Thrice welcome now to India's sunny shore,
Where Victoria's name we all adore!

—RÂM SHARMÂ.

Welcome, most welcome, Prince of peace,
Of virtuous parents born!
Behold thine Empire's far extent,—
None brighter crown hath worn.
Read, Read the hearts that beat for thee
Their wish is only one,
That thou, like Victoria, pure may be,
And good as Albert gone.

• *Of Calcutta. From an Ode of Welcome to H. R. H. the Prince of Wales.*

Then shall thy kingdom aye endure—
The king of kings loves but the pure.

From Kashee's sacred fane shall rise
A holy prayer for thee;
On Pooree's sod, in Brindabun
We'll bend the reverent knee:
For God is one, our God and thine,
We'll pray to Him at every shrine,
That thou may'st blessed be.

Hail, future Lord of India, hail!
But heaven delay thy reign.
Long may thy holy mother live;
But when, relieved from earthly pain,
She, like the sun, sinks down to rest,
Plant thou her virtues in thy breast,
Her wisdom in thy brain.

A blessed life, O Prince, be thine!
And rest the blessing in thy line!
Thus shall we pray for thee:
Rejoice a subject nation's heart
By being good as great thou art:—
Our Prince, thus welcome we!

—CHUTEESH CHUNDER DUTT.*

Owing to the illness of his Majesty, the King-Emperor, the coronation and its accompanying rejoicings and festivities had in the first instance to be postponed, and an operation was performed. The one thing that at that time weighed upon his Majesty's mind was the disappointment of the public at the postponement of the coronation, and the first words uttered by him after the operation were "Will my people ever forgive me?"

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* *Of Calcutta. From a Poem of Welcome to H. R. H. The Prince of Wales.*

I.

Supreme amongst the Kings of Earth,
Great Edward! Lord of Ind!
The wise with reverence own thy worth—
A grandeur greater than of birth—
The grace of noble mind.

II.

Enlightened is thy soul and pure,
Thy spirit firm and brave,
Thy peaceful sovereignty is sure,
And from thine island throne secure
Thou rul'st the farthest wave.

III.

No new-made sceptre thou dost weild,
Of ages long the Heir;
A loyal people are thy shield;
And Arts and Science increase yield
Through thy benignant care.

IV.

Thine Empire grows more to more,
New fields still own thy sway,
And commerce spreads from shore to shore,
And sons of Plenty at thy door
Their grateful homage pay.

V.

And still may bright Invention claim
To light our onward tread,
And throw fresh glory on the name
And give endurance to the fame
Of our illustrious Head.

VI.

'Neath Fortune's smile, from sorrow free,
Long may'st thou live and reign.

No serpent-fang of Enmity
Approach the Royal Family
To mar thy joy with pain.

VII.

And may the blessings of God's grace
In ample shower descend
On thee, the foremost of thy race
Who to the faithful in distress
Art favourer and friend.

—THE CORONATION ODE.*

It gives me much pleasure to send a message of greeting to my Indian people on the solemn occasion when they are celebrating my Coronation.

Only a small number of the Indian princes and representatives were able to be present at the ceremony which took place in London, and I accordingly instructed my Viceroy and Governor-General to hold a great Durbar at Delhi in order to afford an opportunity to all the Indian princes, chiefs, and peoples, and to the officials of my Government to commemorate this auspicious event.

Ever since my visit to India in 1875, I have regarded that country and its peoples with deep affection, and I am conscious of their earnest and loyal devotion to my House and Throne. During recent years many evidences of their attachment have reached me, and my Indian troops have rendered conspicuous services in the wars and victories of my Empire.

I confidently hope that my beloved son the Prince of Wales and the Princess of Wales may before long be

* *Rendered into English verse from Marâthi, by The Rev. R. Scott, M.A.*

able to make themselves personally acquainted with India and the country which I have always desired that they should see, and which they are equally anxious to visit.

Gladly would I have come to India upon this eventful occasion myself had this been found possible. I have however, sent my dear brother, the Duke of Connaught, who is already so well known in India, in order that my Family may be represented at the ceremony held to celebrate my Coronation.

My desire, since I succeeded to the throne of my revered mother, the late Queen Victoria, the Empress of India, has been to maintain unimpaired the same principles of humane and equitable administration which secured for her, in so wonderful a degree, the veneration and affection of her Indian subjects. To all my feudatories and subjects throughout India, I renew the assurance of my regard for their liberties, of respect for their dignities and rights, of interest in their advancement, and of devotion to their welfare, which are the supreme aim and object of my rule, and which, under the blessing of Almighty God, will lead to the increasing prosperity of my Indian Empire and the greater happiness of its people.

—The Message, which, at the command of His Majesty the King-Emperor Edward VII, His Excellency Lord Curzon, Viceroy and Governor-General of India, delivered to the Delhi Coronation Durbar on the 1st January 1903.

From The Times of India of the 2nd January 1903.

These lines refer to the first Message, but appl
equally to that of the Durbar.

O Emperor, well belov'd! O Matchless King!
Whose fame in loyal India now doth ring,
Those cordial words on wings electric sent
Of thy affectionate love exuberant,
Thy countless Indian subjects, far and wide,
Received with heart-felt joy and grateful pride.
The gracious message was to them conveyed,
Thro' illustrious Viceroy Curzon's kindly aid,
In which at royal wish, thine own behest,
Thy lively sense of loyalty's exprest,
To chiefs and princes of the Indian soil—
Both those that rayats rule, and those that toil—
Whose country thou hast seen, whose manners known,
In whose attachment fervent to thy Throne,
Full confidence thou hast and perfect trust,
O Sovran great and ruler righteous, just,—
And whose content and constant happiness
Thy highest interest concern not less!
The sacred promise thou unasked hast given:
Fulfil it, word for word, by grace of Heaven!
Thy soothing welcome words response have met
In Indian hearts which now reciprocate
In thy kind wish, and fervently all pray—
"May God King Edward bless from day to day."
As million twinkling stars seen in the night,
Form one bright shining stream of constant light
And arch-like spread in brilliant milky-way,
Across the sky, and hold o'er darkness sway;
Thy martial subjects in thy cause unite,
And fight thy thoughtless foes with main and might,
The weak and struggling from the tyrant shield,
Achieve renown and fame on battlefield!

One wish now rules each hamlet, hall and bower,
Mayst thou maintain thy regal pomp and power!
The chords of gratitude let Indians strike,
And lustily all play, as best they like,
The chorus, burden of each nation's song—
"God save the King, and keep him o'er us long!"*
—RUSTOM BARJORJI PAYMASTER.

The occasion which has called us together here is not one of mere holiday rejoicing but a solemn one, suggestive of reflections regarding our duties and responsibilities as subjects of our Sovereign, the anniversary of whose birthday we have met to celebrate in the true spirit of loyalty to the Throne. We all remember the memorable words addressed by his Majesty in January 1901, to the Lords of the Council, when, after stating that his constant endeavour would be always to walk in the footsteps of his mother—our late Sovereign Victoria the Good—his Majesty said :—"In undertaking the heavy load which now devolved upon me I am fully determined to be a Constitutional Sovereign in the strictest sense of the word, and so long as there is breath in my body to work for the good and amelioration of my people." It is now three years and a half since those words were uttered and the events of the period that has elapsed since then have proved how assiduous his Majesty has been in identifying himself with the interests of his subjects and knitting his Empire in the bonds of Union. Genial, faithful, forgiving and sympathetic, his majesty has ever been the model of a Sovereign who knows how to enter into the needs and sorrows of those who suffer, and it has become a commonplace remark to speak of him as "one of the most winsome gentlemen of the land." It is this virtue

* *From The Indian Magazine and Review.*

of sympathy which has enabled his Majesty to win the heart of the civilized world and earn the title of King Edward the Peace-Maker. As all true hearts are acting and speaking on all occasions with the dignity of true royalty knowing as if by instinct what to say and when to say it with happy effect, his Majesty has been a beneficial power on the side of peace and good will among the nations. A Roman Emperor is said to have once remarked "that the people are fashioned according to the example of their King and edicts are of less power than the model his life exhibits." The great example of our Sovereign as a peace-making force distinguished in his life by the great virtue of sympathy, ought to be a lesson to inspire and guide us in our own lives, whatever the sphere in which our lot is thrown, leading us to exercise whatever influence we possess on the side of concord and harmony in these days when controversies, sects, parties, and divided opinions are to jostle us at almost every step. It is not the formal discharge of our duty as his Majesty's subjects that has called us together here. The occasion is more solemn than that. We rejoice in the celebration of his Majesty's birthday anniversary and we rejoice in the thought suggested always by his Majesty's acts but impressed now even more on our minds and hearts by the celebration—the thought that we have here the noble example of our King-Emperor, Edward VII, ruling as a limited monarch but winning with unlimited power, born of sympathy, the hearts of his people and the praise of the civilized world, an example teaching each of us that each in his own sphere, high or low, can and ought to strive to make life sweet by striving in the cause of peace, good will and harmony.*

—MR. JUSTICE CHANDAVARKAR.

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* *Speech at a Hindu Celebration in Bombay, reported in the Bombay Gazette of the 28th June 1904.*

I hope that the reign of Edward the VII, so auspiciously begun, will live in the annals of India and in the hearts of its people. We pray that under the blessing of the Almighty Ruler of the Universe, his sovereignty and power may last for long years; that the well-being of his subjects may grow from day to day; that the administration of his officers may be stamped with wisdom and virtue; and that the security and beneficence of his Dominion may endure for ever. Long live the King—Emperor of India.*

—LORD CURZON.

Hail! Emperor-King, and ever may thy reign
In righteousness established be, and peace.

* *From His Excellency's speech at the Delhi Coronation: from the Bombay Gazette of the 2nd January 1903.*

132. SECRET.

A secret is in my custody, if I keep it ; but should it escape me, it is I who am the prisoner.

—Arabic Proverb.

A secret is like a hole in your coat : the more you try to hide it, the more it reveals itself.

Never confide in a young person, new pails leak.

He who trusts a secret to his servant, makes his own man his master.

—Dryden.

Disclose a secret to a fool and he will cry it from the housetop.

—Hindustâni Proverb.

None are so fond of secrets as those who do not mean to keep them ; such persons covet secrets, as a spendthrift covets money, for the purpose of circulation.

—Colton.

An indiscreet man confided a secret to another, and begged him not to repeat it. "It's all right," was the reply. "I will be as close as you were."

He, who admits that he has a secret to keep, has by so doing revealed one half of it, and the other will soon follow.

133. SELF-EXAMINATION AND IMPROVEMENT.

Next to the knowledge of others comes the knowledge of ourselves; and it requires no less diligence, but rather more, to get a true and exact information of ourselves than of others. For that oracle "Know thyself," is not only a rule of general prudence, but has also a principal place in politics. A man must, therefore, make a thorough examination, not partially like a self-lover, into his own faculties, powers, and abilities, and again into his defects, inabilities and obstacles, summing up the account, so as to make the latter constantly appear greater, and the former rather less than they are.

—BACON.

The most perfect conviction of the obligation of virtue, and the strongest moral feelings, will be of little use in regulating our conduct, unless we are at pains to attend constantly to the state of our own character, and to scrutinize with the most suspicious care the motives of our actions. Hence the importance of the precept so much recommended by the moralists of all ages,—"Know thyself."*

Study thyself: what rank or what degree,
Thy wise Creator has ordain'd for thee.

—DRYDEN.

Of all studies, study your present condition.

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* *From Stewart's Philosophy.*

Few sufficiently practise the habit of self-examination. Through life man is liable to error, and requires check, rebuke and counsel. He should personify his own conscience. He should be his own good spirit hovering over himself in moments of passion, temptation and danger, and reminding himself that he owes a duty to his maker, with which the opinions and consequences of the world have nothing to do.

Know yourself—in talents and capacity, in judgment and inclination. You cannot master yourself unless you know yourself. There are mirrors for the face, but none for the mind. Let careful thought about yourself serve as a substitute. When the outer image is forgotten, keep the inner one to improve and perfect. Learn the force of your intellect and capacity for affairs, test the force of your courage in order to apply it, and keep your foundations secure and your head clear for everything. *

That deep thinker and acute reasoner, Dr. Barrow has remarked that "it is a peculiar excellency of human nature, and which distinguishes man from the inferior creatures more than bare reason itself, that he can reflect upon all that is done within him, can discern the tendencies of his soul, and is acquainted with his own purposes."

This distinguishing faculty of self-inspection would not have been conferred on man, if it had not been intended that it should be in habitual operation. It is surely as much a common law of prudence, to look well to our spiritual as to our worldly possessions. We have

* *From Gracian's Art of Worldly Wisdom, translated from the Spanish by Jacobs.*

appetites to control, imaginations to restrain, tempers to regulate, passions to subdue, and how can this internal work be effected, how can our thoughts be kept within due bounds, how can a proper bias be given to the affections, how can "the little state of man" be preserved from continual insurrection, how can this restraining power be maintained, if this capacity of discerning, if this faculty of inspecting be not kept in regular exercise?

We should examine not only our conduct but our opinions; not only our faults but our prejudices; not only our propensities but our judgments. Our actions themselves will be obvious enough; it is our intentions which require the scrutiny. These we should follow up to their remotest springs, scrutinize to their deepest recesses, trace through their most perplexing windings.

—HANNAH MORE.

Self-reverence, self-knowledge, self-control,
These three alone lead life to sovereign power.

—TENNYSON.

But we know ourselves least; mere outward shows
Our minds so store,
That our souls, no more than our eyes, disclose
But form and colour. Only he, who knows
Himself, knows more.

—DONNE.

Could we ourselves as clearly scan
As we unshroud our brother man,
How humbly might we walk!
And never in the maddest hour
When vile self-worship wields its power,
Of our meek virtues talk.

—ROBERT MONTGOMERY.

That man must daily wiser grow,
Whose search is bent himself to know.

—GAY.

We shall have read the deepest secret of nature, when we have read our own hearts.

Beware of no man than yourself. We carry our worst enemies with us.

Your looking-glass will tell you what none of your friends will.

—OLD SPANISH PROVERB.

Every one is least known to himself, and the most difficult task is to get acquainted with one's own character.

—CICERO.

Men lay out all their understanding in studying to know one another, and so no man knows himself.

—OLD SPANISH PROVERB.

He is the best accountant, who can count up correctly the sum of his own errors.

It is great folly not to part with your own faults, which is possible, but to try instead to escape from other people's faults, which is impossible.

—MARCUS AURELIUS.

Reform those things in yourself that you blame in others.

Pardon others often, thyself seldom.

Happy is he that chastens himself.

Our enemies, in their judgment of us, come nearer to truth than we do to ourselves.

—ROCHEFOUCAULD.

By all means, use sometimes to be alone;
Salute thyself—see what thy soul doth wear;
Dare to look in thy chest, for 'tis thine own,
And tumble up and down what thou find'st there.

—WORDSWORTH.

Read not books alone, but men, and amongst them chiefly thyself: if thou find anything questionable there, use the commentary of a severe friend, rather than the phrase of a sweet lip-flatterer; there is more profit in a distasteful truth, than deceitful sweetness.

—QUARLES.

Nor let soft slumber close thine eyes,
Ere every action of the day
Impartially thou dost survey.
Where have my feet chose out their way?
What have I learnt where'er I've been,
From all I've heard, from all I've seen?
What know I more that's worth the knowing?
What have I done that's worth the doing?
What have I sought that I should shun?
What duties have I left undone?
Or into what new follies run?
These self-inquiries are the road
That leads to virtue and to God.

—DR. WATTS.

Sum up at night what thou hast done by day,
And in the morning what thou hast to do.

—GEORGE HERBERT.

I daily examine myself in a threefold manner; in my transactions with men, whether I am upright; in my intercourse with friends, whether I am faithful; and whether I exemplify the instructions of my master.

—CHUNG CHEE.

Vespasian, a Roman Emperor, had one remarkable habit, and that was that at night he rendered an account to himself of what he had done during the day. When he found that a day had been spent without doing any good act, he used to note down in his diary that he had lost one day.

* *A disciple of Confucius From Marshman's Works of Confucius.*

134. THE SHEPHERD.

SHEPHERD'S LIFE.

His certain life, that never can deceive him,
Is full of thousand sweets and rich content;
The smooth-leaved beeches in the field receive him
With coolest shades, till noon-tide's rage is spent;
His life is neither tossed in boisterous seas
Of troublous world, nor lost in slothful ease;
Pleased and full blessed he lives,
When he his God can please.

His bed of wool yields safe and quiet sleep,
While by his side his faithful spouse hath place;
His little son into his bosom creeps,
The lively picture of his father's face;
Never his humble house or state torment him;
Less he could like, if less his God had sent him,
And when he dies, green turf
With grassy tomb content him.

—PHINEAS FLETCHER.

THE SHEPHERD AND THE PHILOSOPHER.

Remote from cities liv'd a swain,
Unvex'd with all the cares of gain;
His head was silver'd o'er with age,
And long experience made him sage;
In summer's heat, and winter's cold,
He fed his flock, and penn'd the fold;
His hours in cheerful labor flew,
Nor envy nor ambition knew;

His wisdom and his honest fame
Through all the country rais'd his name.
A deep Philosopher (whose rules
Of moral life were drawn from schools)
The shepherd's homely cottage sought,
And thus explor'd his reach of thought.
Whence is thy learning? Hath thy toil
O'er books consum'd the midnight oil?
Hast thou old Greece and Rome survey'd,
And the vast sense of Plato weigh'd?
Hath Socrates thy soul refin'd?
And hast thou fathom'd Tully's mind?
Or, like the wise Ulysses, thrown
By various fates on realms unknown,
Hast thou through many cities stray'd,
Their customs, laws, and manners weigh'd?
The Shepherd modestly replied:
I ne'er the paths of learning tried:
Nor have I roam'd in foreign parts
To read mankind, their laws and arts;
For man is practis'd in disguise,
He cheats the most discerning eyes;
Who by that search shall wiser grow,
When we ourselves can never know?
The little knowledge I have gain'd,
Was all from simple nature drain'd;
Hence my life's maxims took their rise,
Hence grew my settled hate to vice.
The daily labors of the bee
Awake my soul to industry.
Who can observe the careful ant,
And not provide for future want?
My dog (the trustiest of his kind)
With gratitude inflames my mind:

I mark his true, his faithful way,
And in my service copy Tray.
In constancy and nuptial love,
I learn my duty from the dove.
The hen, who from the chilly air
With pious wings protects her care,
And ev'ry fowl that flies at large,
Instructs me in a parent's charge.

From nature too I take my rule,
To shun contempt and ridicule;
I never, with important air,
In conversation overbear.
Can grave and formal pass for wise,
When men the solemn hour despise?
My tongue within my lips I rein,
For who talks much must talk in vain:
We from the wordy torrent fly;
Who listens to the chatt'ring pye?
Nor would I, with felonious flight,
By stealth invade my neighbour's right;
Rapacious animals we hate;
Kites, hawks, and wolves, deserve their fate.
Do not we just abhorrence find
Against the toad and serpent kind?
But envy, calumny, and spite
Bear stronger venom in their bite.
Thus ev'ry object of creation
Can furnish hints to contemplation.
And from the most minute and mean
A virtuous mind can morals glean.

Thy fame is just, the Sage replies;
Thy virtue proves thee truly wise.
Pride often guides the author's pen;
Books as affected are as men;

But he who studies nature's laws,
From certain truth his maxims draws;
And those, without our schools, suffice
To make men, moral, good, and wise.

—GAY.

135. THE SICK MAN AND THE ANGEL.

(A FABLE).

Is there no hope? the Sick Man said;
The silent doctor shook his head,
And took his leave with signs of sorrow,
Despairing of his fee to-morrow.
When thus the man, with gasping breath;
I feel the chilling wound of death.
Since I must bid the world adieu,
Let me my former life review.
I grant my bargains were well made,
But all men overreach in trade;
'Tis self-defence in each profession;
Sure self-defence is no transgression.
The little portion in my hands,
By good security on lands,
Is well increas'd. If, unawares,
My justice to myself and heirs
Hath let my debtor rot in jail,
For want of good sufficient bail:
If I by writ, or bond or deed,
Reduc'd a family to need,
My will hath made the world amends;
My hope on charity depends.
When I am number'd with the dead,
And all my pious gifts are read,
By heaven and earth 'twill then be known,
My charities were amply shown.
An Angel came. Ah friend! he cried,
No more in flatt'ring hope confide.

Can thy good deeds in former times
Outweigh the balance of thy crimes?
What widow or what orphan prays
To crown thy life with length of days?
A pious action 's in thy pow'r,
Embrace with joy, the happy hour.
Now, while you draw the vital air,
Prove your intention is sincere.
This instant give a hundred pound:
Your neighbours want, and you abound.
But why such haste? the sick man whines;
Who knows as yet what heaven designs?
Perhaps I may recover still;
That sum and more are in my will.
Fool! says the vision, now 'tis plain,
Your life, your soul, your heaven was gain.
From ev'ry side, with all your might,
You scrap'd, and scrap'd beyond your right;
And after death would fain atone,
By giving what is not your own.
While there is life, there's hope, he cried;
Then why such haste? so groan'd and died.

—GAY.

FOR THE SIKHS.

136. FOR THE SIKHS.

The Sikh religion was founded by Bâbâ Nânak, who was the first of a series of ten Gurus or Spiritual teachers, viz.—

1.	Bâbâ Nânak, A.D.	1469–1538.
2.	Guru Angad,	1538–1552.
3.	Guru Amardâs,	1552–1574.
4.	Guru Râmdâs,	1574–1581.
5.	Guru Arjan,	1581–1606.
6.	Guru Hargobind,	1606–1645.
7.	Guru Har Râi,	1645–1661.
8.	Guru Har Kishn,	1661–1664.
9.	Guru Tegh Bahâdur,	1664–1675.
10.	Guru Gobind Singh,	1675–1708:*

GURU NÂNAK,
THE FOUNDER OF SIKHISM.

When Nânak had passed his twelfth year, and did not give up his habits of sitting alone, and of eating abstemiously, his parents felt very anxious about him. One day his father approached and tried to persuade him to give up his habits.

"My son," he said, "people say you have gone mad, and some say you are an idle slovenly fellow. I can bear the taunts of these people no longer. I wish you would go and look after my fields; you will enjoy your walks and dispel the idea of the

* *From Guide to the Golden Temple by Sirdar Sundar Singh Ramgarhia.*

people about your idleness; I think it is now time for you to do something; why not take to farming?"

"Father," said Nânak, "I am not idle, I am busy with my work; my field is this body, and with my self-controlled mind I plough it; I water it with modesty, and I have sown it with the seed of the sacred word; I hope to bring home such a harvest as will remain with me for ever; this worldly wealth does not go with anybody, but the store I am trying to accumulate can never be snatched away from me."

"I see you don't like farming," said his father bluntly; "then why not keep a shop in the village?"

"Father," said Nânak, smiling, "I do keep a shop; my shop is made up of time and space, and is stored with the merchandise of truth and self-control; I am always dealing with my customers, and their custom is very profitable indeed."

"Ah!" said his father: "I am afraid you don't like sitting all day in the shop. Why not then become a dealer in houses: I think I have hit it; you will be able to go to far off countries, visit great cities and great men; as you are such a good talker, I am sure you will succeed."

"Truth is my house, and the seven Shâstras are my guides," said Nânak; "and with a purse full of good deeds I am sure to reach the country of the Beloved."

"If you cannot do anything," said his father in despair, "why not take up some situation here under the Subâ?"

"I am already a servant," was Nânak's reply; "I have given myself wholly to Him; I am trying to do my duty in His service, and pleasing Him is the only reward I covet."

"If you cannot do anything else," said his father, "will you be a little more cheerful? I cannot tell you how sad I feel when I always find you brooding over something like this."

"Father," said Nânak; "I simply said what I thought about these worldly affairs; as for myself, I am ready to obey you, for it is my duty to obey you."*

The Sikhs have two sacred books, viz., (1) the Granth (lit. Book)—also known as the Âdi-Granth or Âd-Granth (i. e. Original Book)—which was compiled by the 5th Guru, Arjan, and which contains the spirit of the teaching of Guru Nânak, and (2) the Daswin Padshah ka Granth (or Book of the 10th Guru), which was composed by Guru Gobind Singh. The former Book is by far the more widely read and worshipped. †

THE GOLDEN TEMPLE.

There is said to be a Hindu tradition mentioned in the Bhavishyat Purâna to the effect that in old times there was somewhere between the Râvi and Biâs rivers a sacred pool known as the '*Amrit kund*,' i. e. the 'pool of nectar' or 'of immortality,' which was a subject of contention between the gods and the demons. This pool is identified by Hindus and Sikhs with the '*Amritsar*' or 'tank of immortality', which now constitutes the centre of Sikh worship; but the present importance of the tank is believed to date from the time of the first Sikh Guru,

* *From The Central Hindu College Magazine; from a communication by Jogendra Singh.*

† *From Guide to the Golden Temple by Sirdar Sundar Singh Ramgarhia.*

Bâbâ Nânak (A. D. 1469-1538). The story is that, Nânak, while resting in the neighbouring village of Tung, asked a man called Buddha, who was herding cattle, to bring him some water in a vessel from a tank close by, which occupied the site of the present Golden Temple. Buddha said that there was tank at the spot indicated, but that it was dry. Nânak said: 'Go and see: the tank is not dry.' Whereupon Buddha went and found, to his astonishment, that the tank, which had been quite dry in the morning, was now full of water. Buddha thereupon brought water to Nânak and became one of the best known of his disciples.

No particular attention, however, was paid to the spot till the time of the third Guru *Amardâs*, who chose the site for the present temple on 1st Hâr, Sambat 1620 (A. D. 1564). After this (in 1577) the fourth Guru Râmdâs, in order to carry out the wishes of his predecessor, obtained the leave of the Emperor Akbar to purchase from the Zamindars of Tung for Rs. 700 a plot containing 250 acres of land, which came to be known as Chak Râmdâs or guru kâ Chak or Râmdâspur, and in this plot he commenced the excavation of the present tank on the 1st Mâgh, Sambat 1634 (A. D. 1577). The fifth Guru, Arjan, spent a good deal of his time at Amritsar, and commenced the *masonry* construction of the tank on 1st Mâgh, Sambat 1645 (A. D. 1588).

Guru Arjan (who was the compiler of the Granth) is said to have composed the following verses:—

We have seen all places, but none like thee.
Thou art founded by god, therefore thou art beautiful.
Thou art populated immensely, O unrivalled Râmdâspur.
Nânak says: 'All sin may be washed off, bathing in Râmdâsar, the tank.'

The sixth Guru, Hargobind, was installed at the Akâl bûnga, but did not spend much time in Amritsar; and the remaining four Gurus had little or nothing to do with the place which is now the recognized centre of Sikhism.

The Central Shrine.

The Central Shrine is known as the Harmandar (or Hari-Mandar), *i. e.*, the Temple of God. It stands on a platform in the lake, 65½ feet square, and is itself a square of 40½ feet, with four doors, one on each side, and consists of a single room surrounded by a covered gallery. The exterior walls are adorned below with marble inlay, and above with reliefs in copper gilt. The domes are also carved with heavily gilt plates of copper. It was Mahârâja Ranjit Singh, who first, in 1803, roofed the Harmandar with these sheets of gilt copper which now cause it to be known among Europeans as the 'Golden Temple.'

On entering the Shrine the visitor will find on his left front a copy of the Holy Granth or Sacred Scripture of the Sikhs wrapped in folds of cloth and resting on the Manji Sâhib (a silk-woven stand with four silver legs). Above it is stretched a fine awning of silk, and behind it sits the reciter or *Granthi*, who waves over it a Yak's tail (chaur) with a gold handle.

The *Granth Sâhib* is looked upon as the Spiritual representative of the Sikh Gurus or Teachers, and the same respect is shown towards it as would be shown to a living Guru. Just as the Gurus used to sit and receive their disciples in semi-regal state, after the fashion of the 'Darbârs' of native Princes, so the Granth Sâhib now comes each day to receive the respects and offerings of its followers, and the place where this is done is known as the 'Darbâr Sâhib'. The Shrine which is known

to Europeans as the 'Golden Temple' is universally known among natives as the 'Darbâr Sâhib.'

Since the annexation of the Panjab, the temple has lost none of its importance; it is still the centre of all Sikh devotion, and attracts crowds of worshippers especially at the two great autumn and spring festivals.*

The cause of causes is the Creator.
In His hand are the order and reflection.
As He looks upon, so it becomes.
He Himself, Himself is the Lord.
Whatever is made, is according to His pleasure.
He is far from all, and with all.
He comprehends, sees, and makes discrimination.
He Himself is One, and He Himself is many.
He does not die nor perish, He neither comes nor goes.
Nânak says, He is always contained in all.

—Âdi Granth (of the Sikhs.)†

Countless (lit. crores) Avatâras of Vishnu didst Thou make.
Countless Brahmândas are the abodes of Thy Law;
Countless Maheshvaras are created and absorbed;
Countless Brahmâs Thou did'st set to fashion the worlds;
So rich is my Lord,
Whose great qualities I cannot speak of in details;
Whom countless Mâyâs attend.
(The hearts of) countless beings are His resting place;
Countless are (the devotees) who embrace (lit. or draw close to) Thy limbs (personified for worship).

* *From Guide to the Golden Temple by Sirdar Sundar Singh Ramgarhia.*

† *Quoted in Religious Systems of the World.*

Countless the devotees who dwell with Hari.
Countless the Kings (lit. Lords of Umbrellas) who pay Thee homage.
Countless Indras standing at Thy portals;
Countless Heavens in Thy glance;
Countless (Thy) priceless Names;
Whose countless resonances sounded forth;
Countless tourneys of wondrous action;
Countless Shaktis and Shivas obedient to His will;
Countless the beings whom Thou nourishest;
In whose feet are countless Tîrthas (sacred places);
Countless pure ones repeat Thy dear name;
Countless worshippers render Thee worship;
Infinite Thy Expanse; there is no second;
Whose pure and spotless glories are countless;
Whose praise is sung by countless Brahmâ-Rishis;
In the winking of an eye whose creations and absorptions are countless;
Countless Thy qualities that may not be numbered,
Countless wise men declare Thy knowledge;
Countless meditators meditate on Thee;
Countless ascetics perform austerities;
Countless Munis sit in silence;
Unmanifest Lord, Imperceptible Master,
Filling all hearts and controlling from within,
Wherever I look Thou dwellest there;
The Guru (or great one) illumined Nânak (with this knowledge).*

[GURU V. BHARON.]

HYMN.

Thou art the Lord—to thee be praise.
All life is with thee.

From Annie Besant's Lecture on Sikhism.

Thou art my parents, I am thy child—
All happiness is derived from thy clemency.
No one knows thy end.
Highest Lord amongst the highest—
Of all that exists Thou art the regulator.
And all that is from thee obeys thy will.
Thy movements—thy pleasure—thou only knowest.
Nânak, thy slave, is a free-will offering unto thee.*

—NÂNAK.

HYMN.

Love, and fix thy whole heart upon Him—
The world is bound to thee by prosperity—
No one is another's.
Whilst prosperity endures many will come,
And sit with thee and surround thee;
But in adversity they will fly,
And not one will be near thee.
The woman of the house who loves thee,
And is ever in thy bosom,
When the spirit quits the body,
Will fly with alarm from the dead.
Such is the way of the world
With all on which we place affection;
Do thou, Nânak, at thy last hour,
Rely alone upon *Hari*.*

—NÂNAK.

Space itself (Thy) salver; the sun and moon (Thy) lamps;
The starry host thy pearls, O Father.
The fragrant breeze of the Malaya mountains (Thy) incense;

From the Works of H. H. Wilson.

The wind waving (its) chawri (over Thee);
All forest vegetation (lit. vegetable kingdom) as flowers, O Light!

What a rejoicing (Ârati or hymn of praise) O Destroyer of fear (of samsâra); the Anatal Shabdha (the soundless or unstruck sound) sounds as (Thy) kettle-drum.

Thousands are Thy eyes; Nay! Nay! Thou hast none;
Thousands are Thy forms; Nay! Nay! Thou hast none;
Thousands are Thy holy feet; Nay! Nay! Thou hast none;
Thou art without nostril (lit. sense of smell) yet Thou hast a thousand nostrils;
This wondrous working of Thine bewilders (us),
In everything, O Glory! is Thy Light.
In every one the Light of That (Light) shines.
In Guru's presence (or by Guru's teaching) shineth forth that Light;

That is rejoicing (Ârati) which to Him is pleasing.*

—GURU NÂNAK'S ÂRATI.

If a hundred moons and a thousand suns were to rise,
And there were so much light, without Guru there would be (still) awful darkness.

[GURU II. ÂSAVARA.]

I sought Him in the ten quarters, I found Him in the house;

* *From Annie Besant's Lecture on Sikhism.*

I met him, when the true Guru brought me face to face with Him.*

[GURU I. OMKÂR.]

From the cotton of compassion spin out the thread of love; make the knots of abstinence and truth; let your mind put on this thread; it is not broken, nor soiled, nor burned, nor lost. Praised be they who have put this on.

—NÂNAK.

Even if we rub and scrub our body with water, still, O Brother! it is impure;

Let us bathe in the mighty waters of knowledge, O Brother! so that the mind and body be purified.*

[GURU I. SORATH.]

Call them not pure who wash their bodies and sit, O Nânak! Those alone are pure in whose heart He dwells.*

[GURU I. VAR ASA.]

Without practising virtue, devotion is not possible.

[GURU I. JAPA.]

The man who performs good actions,
He is called a Deva (in this) world:
He who does evil deeds in this world,
Men call him an Asura (demon).

[GURU X. VICHITRA NATAK.]

The best devotion is that remembrance of the True Name: the best act is philanthropy. Without both of

* *From Annie Besant's Lecture on Sikhism.*

these accursed is man's human birth. He merely vegetateth and heedeth not what is best for him. He is a beast without a tail or horn, and vain is his advent into the world. At the last moment the myrmidons of Death shall firmly seize him and he shall depart grieving with empty hands. Alms-gift, penance, and sacrifices are not equal to philanthropy. Of the various sins that man commits none is equal to selfishness.*

—GURU ANGAD.

Truth and falsehood stand to one another in the relation of a stone to an earthen vessel. If a stone be thrown at an earthen vessel the latter will break. In either case it is the earthen vessel that suffereth.*

—SIKH TEACHING.

To the earth the mountains which touch the sky appear not heavy, nor do a million forts and houses, nor do the oceans, rivers, and streams, nor do trees laden with their fruit, nor do the countless men and lower animals who wander on it. What appeareth heavy is the load of the ungrateful, who are the worst of all men.

A thief went and entered a king's house. Having searched the lower apartments, he proceeded to the upper story. Having made a bundle of gold and silver, he went in quest of more. Maddened with a fit of greed, he seized a vessel of salt. When he took it up and tasted it, he changed his mind, and took not a particle of the king's property away, because he reflected that he who is untrue to his salt is the worst sinner.*

—SIKH TEACHING.

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* *From a Lecture on the Sikhs by Mr. Macauliffe, C. S.*

Renounce slander and envy of others ;
Renounce the sins of lust and wrath ;
Renounce works of pride and covetousness.*
—GURU ARJAN.

There is a time when we carry hawks† on our hands, and Dhaunsas‡ (large kettle drums) thunder at our doors.

There is a time again when we are on foot and carry loads upon our necks or shoulders.

There is a time when we have no appetite for the choicest delicacies.

There is a time too when even a handful of wheat we cannot get.

There is a time when we have crowds of beggars at our doors.

There is a time when we sit as a supplicant at the doors of others.

Let us not then forget the name of the Lord nor lose heart, let us be content in whatever state it pleaseth God to keep.‖

The want of education can be supplied if you will only guarantee the success of this national institution. No nation can maintain its existence without combining religious instruction with intellectual education. If modern education is to prove destructive of the sacred and spiritual teachings of the Gurus, it will be highly

* *From a Lecture on the Sikhs by Mr. Macauliffe, C.S.*

† *Emblem of royalty.*

‡ *Kettledrum and banners constitute the insignia of chiefship.*

‖ *Poem composed by Sirdar Jassa Singh Ramgarhia and which he used frequently to repeat. From the annals of Ramgarhia Sirdars by Sirdar Sundar Singh Ramgarhia.*

unfortunate for us, and if intellectual culture is to result in a deterioration of physique, and in a diminution of spirit, of fidelity and loyalty to the Crown, our national existence will be in peril. We can benefit only from that education, which preserves our religious faith, and at the same time helps to build up our physical strength and courage. An education so called which renders our youths incapable of handing the sword because they use the pen, will be harmful and injurious to us as a nation, but that day will be a blessed day for the Khâlsâ, when the hand which draws the sword against the enemies of the British Crown, is equally ready to take up the pen when needed in the same cause. Khâlsâ brethren, this is a most critical moment in the history of our nation. There are only two courses open to you to day, either to go forward or to go backward. It is impossible to remain stationary. You are at liberty now to choose either course for yourself. I only wish to warn you that if you are to stand still, while other sections of the community are making such marked progress, you will bring about your own fall. The College is an instrument of your advancement in learning and it is your bounden duty to help it; if you eagerly desire that your sons may obtain moral and religious education based on the inspired writings of the Gurus, which are marked by simplicity, universal toleration, and purity, you must now come forward to show your sympathy in a practical manner. If you are sincere well-wishers of the nation, have a true love for the Gurus, are anxious to keep up the memory of the martyrs, and wish to dispel the darkness of ignorance with the light of knowledge, and desire to see your nation become good, great, and wise, you should come forward and help the Khâlsâ College in order to

raise it to that glorious and dignified position which is well befitted to the greatness of the nation, to which you have the honour to belong. *

* *From a Speech by the Râjâ of Nabhâ, President at a Sikh Conference, held at Amritsar, on behalf of the Khâlsâ College, reported in the Bombay Gazette of the 16th April 1901.*

137. SIMPLICITY.

I.

Hail, artless Simplicity, beautiful maid,
In the genuine attractions of nature arrayed;
Let the rich and the proud, and the gay and the vain,
Still laugh at the graces that move in thy train.

II.

No charm in thy modest allurements they find,
The pleasures they follow a sting leave behind;
Can criminal passion enrapture the breast,
Like virtue, with peace and serenity blest?

III.

O would you Simplicity's precepts attend,
Like us, with delight at her altar you'd bend;
The pleasures she yields would with joy be embraced;
You'd practise from virtue, and love them from taste.

IV.

The linnet enchants us the bushes among;
Though cheap the musician, yet sweet is the song:
We catch the soft warbling in air as it floats,
And with ecstasy hang on the ravishing notes.

V.

Our water is drawn from the clearest of springs,
And our food, nor disease nor satiety brings:
Our mornings are cheerful, our labors are blest,
Our evenings are pleasant, our nights crowned with rest.

VI.

From our culture yon garden its ornament finds,
And we catch at the hint for improving our minds;

To live to some purpose we constantly try,
And we mark by our actions the days as they fly.

VII.

Since such are the joys that Simplicity yields,
We may well be content with our woods and our fields;
How useless to us then, ye great, were your wealth
When without it we purchase both pleasure and health!

—HANNAH MORE.

There certainly is a kind of moral excellence implied in the renunciation of all effort after display.

—ARCHBISHOP WHATELY.

The water that has no taste is purest, the air that has no odour is freshest, and of all the modifications of manner, the most generally pleasing is simplicity.

Simplicity and plainness are the soul of elegance.

138. SIN.

I know in such a world as this
No one can gain his heart's desire,
Or pass the years in perfect bliss;
Like gold we must be tried by fire;
And each shall suffer as he acts
And thinks,—his own sad burden bear!
No friends can help;—his sins are facts
That nothing can annul or square,
And he must bear their consequence.*

—Toru Dutt.

Sin and sorrow cannot long be separated.

Who swims in sin, shall sink in sorrow.

—Proverb.

None sees us, say the sinful in their hearts;
Yes, the gods see them, and the Omniscient spirit,
Within their breasts. Thou thinkest, O good friend,
'I am alone,' but there resides within thee
A Being who inspects thy every act,
Knows all thy goodness, and thy wickedness.†

—Manu.

Man, wretched man, whene'er he stoops to sin,
Feels, with the act, a strong remorse within.

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* *From Ancient Ballads and Legends of Hindustan.*
† *From Indian Wisdom by Monier Williams.*

Manlike is it to fall into sin,
Fiend-like is it to dwell therein,
Christ-like is it for sin to grieve,
God-like is it all sin to leave.

—LONGFELLOW.

Augustine says there are four stages between the first approach of temptation and its fruition in sin: and these stages he represents by four Latin words. The first is "Imago," that is when the unholy thought enters the mind through eyegate or through ear-gate; the second is "Cogitatio," when one thinks of what is unholy; the third is "Debetatio," when one delights in that which is wrong; and the fourth is "Assentio" when one consents to it. The fourth stage is the actual commission of sin. Some try to arrest their downward course between delighting in and agreeing to that which is unholy; this is most hazardous, for the step is almost inevitably sure to be taken; others try to stop between thinking about that which is evil and delighting in it; this also is hazardous. The only safe course is to stop the moment the image is presented, when we should turn instantly to the Saviour for help.

—ROBERT P. WILDER.

There are diverse circumstances which increase and heighten the sin. Of this sort there are many; as first when we sin against knowledge! that is, when we certainly know such a thing to be sin, yet for the present pleasure or profit (or whatever other motive) adventure on it. Secondly when we sin with deliberation; that is when we do not fall into it of a sudden, ere we are aware, but have time to consider of it: this is another degree of the sin. But thirdly, a yet higher is, when

we do it against the resistances and checks of our own conscience; when that at the time tells us, This thing thou ought not to do; nay lays before us the danger as well as the sin of it; yet in spite of these admonitions of conscience, we go on and commit the sin. A fourth aggravation of the sin is when it hath been often repeated, for then there is not only the guilt of so many more acts but every act grows also so much worse and more inexcusable. Fifthly the sins which have been committed after vows and resolutions of amendment, are yet more grievous; for that contains also the breaking of those promises. Sixthly, a yet higher step is, when a sin hath been so often committed that we are come to a custom and habit of it.

—"THE WHOLE DUTY OF MAN."

The body sins not, 'tis the will,
That makes the action good or ill.

—HERRICK.

O thou that sitt'st in heaven, and see'st
My deeds without, my thoughts within,
Be thou my prince, be thou my priest—
Command my soul, and cure my sin:
How bitter my afflictions be
I care not, so I rise to thee.

—QUARLES.

Lord! who art merciful as well as just,
Incline thine ear to me, a child of dust!
Not what I would, O Lord! I offer thee
Alas! but what I can.
Father Almighty, who hast made me man,
And bade me look to Heaven, for Thou art there,

Accept my sacrifice and humble prayer,
Four things which are not in thy treasury,
I lay before thee, Lord, with this petition:
My nothingness, my wants,
My sins, and my contrition.

—SOUTHEY.

139. SLANDER.

Ill fares that neighbourhood, where sland'rers meet
With easy faith to back their base deceit:
From house to house the plague of discord spreads,
And brings down ruin on their hapless heads.*

No, 'tis slander,
Whose edge is sharper than the sword, whose tongue
Outvenoms all the worms of Nile.

—SHAKESPEARE.

The slanderer's tongue is a devouring fire which tarnishes whatever it touches; which exercises its fury on the good grain as on the chaff, on the sacred as on the profane, and which wherever it passes, leaves the marks of desolation and ruin.

—MASSILON.

The other more close and private way of spreading such reports, is that of the whisperer; he that goes about from one to another; and privately vents his slanders, not out of an intent by that means to make them less public, but rather more; this trick of delivering them by way of secret, being the way to make them both more believed, and more spoken of too; for he that receives such a tale as a secret from any one, thinks to please some body else by delivering it as a secret to him also, and so it passes from one hand to another, till at last it spreads over a whole

* *From Bewick's Select Fables.*

town. This sort of slanderer is of all others the most dangerous, for he works in the dark, ties all he speaks to, not to own him as the author: so that whereas in the more public accusations the party may have some means of clearing himself, and detecting his accuser, here he shall have no possibility of that; the slander, like a secret poison, works incurable effects before ever the man discerns it.

—"THE WHOLE DUTY OF MAN."

This (whispering) is such a guilt that we are to beware of all the degrees of approach to it, of which there are several steps; the first is the giving ear to, and cherishing of, those that come with slanders; for they that entertain and receive them encourage them in the practice; for as our common proverb says, If there were no receivers, there would be no thief; so, if there were none that would give an ear to tales, there would be no tale-bearers. A second step is, the giving too easy credit to them; for this helps them to attain part of their end. A third step is, the reporting to others, what is thus told thee; by which thou makest thyself directly a party in the slander, and after thou hast unjustly withdrawn from thy neighbour thy own good opinion, endeavourest to rob him also of that of others.

—"THE WHOLE DUTY OF MAN."

Slander cannot make the subjects of it either better or worse, it may represent us in a false light, or place a likeness of us in a bad one; but we are the same: not so the slanderer; for calumny always makes the calumniator worse, but the calumniated—never.

—COLTON.

If their faults men but knew
As others they view,
Would the slanderer dare his profession pursue? *

—A CURAL ODE.

None is so easy and persistent, not to speak of mischievous and destructive—as the habit of detraction. It is such a temptation to get into the way of seeing the worst of every one, and turning up the seamy side of everything; and ghoulish as is the satisfaction of fattening one's own lean reputations on the destruction of another's, there is a selfish value in it also, as thereby we show forth ourselves so much the better by the force of contrast. For, *all things being relative in this world, and nothing absolute*, if we can but paint another's complexion of a full black, our own doubtful white seems snow-coloured, and even our dusky grey not so very far removed from white.

Base calumny by working under-ground,
Can secretly the greatest merit wound.

The words of a tale-bearer are as wounds, and they go down into the inner-most parts of the belly.

—"BIBLE-PROVERBS."

Three essentials to a false story-teller are—
1. A good memory. 2. A bold face. 3. Fools for an audience.

—WELSH SAYING.

Men will refrain from evil-speaking, when their fellowmen refrain from evil-hearing.†

* *From the Folk-songs of Southern India by Gover.*

† *From the Book of Humour, Wit, and Wisdom.*

Insinuators of evil are among the vilest of the vile ones of the earth. They do more harm than any number of bold accusers, and are not to be chastised because they cannot be caught.

Were there no hearers, there would be no backbiters.

—PROVERB.

I remember in my childhood's days I was religious, a keeper of vigils, and eager to exercise myself in acts of devotion and abstinence. One night I sat up with my father, and did not close my eyes the whole night long but held the dearly-prized volume (the Korân) in my lap, whilst a company of people were asleep around me. I said to my father "not one of them lifts up his head to say his prayers; so sound a sleep has possessed them, that thou wouldst say they were dead." He replied, "My dear boy! if thou also slept, it would be better than backbiting people."

—SÂDI'S GULISTÂN.*

Renounce slander and envy of others. †

—GURU ARJAN.

But rumour is a reckless fire,
Which, kindled once, is sure to spread,
And, raging in its frantic ire,
Spares not the living or the dead.

—W. E. AYTOUN.

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* *Translated by Platts.*

† *From a Lecture on Sikhs by Mr. Macauliffe, C.S.*

A man who is ever engaged in speaking ill of others should be avoided like a furious wolf or an infuriate elephant roaring in madness or a fierce dog. Fie on that sinful wretch who has betaken himself to the path of the foolish who has fallen away from all wholesome restraints and modesty, who is always engaged in doing what is injurious to others, and who is regardless of his own prosperity.

—"MAHÂBHÂRATA."

If I am traduced by tongues, which neither know
My faculties nor person, yet will be
The chronicles of my doing—let me say,
'Tis but the fate of place.

—SHAKESPEARE.

When men speak ill of you, live so as nobody will believe them.

140. SLEEP.

O sleep, sweet sleep!
Whatever form thou takest, thou art fair,
Holding unto our lips thy goblet filled
Out of Oblivion's well, a healing draught!
—LONGFELLOW.

Sleep, Silence' child, sweet father of soft rest,
Prince whose approach peace to all mortals brings,
Indifferent host to shepherds and to kings,
Sole comforter of minds with grief opprest.
—WILLIAM DRUMMOND.

Come Sleep, O Sleep, the certain knot of peace,
The baiting-place of art, the balm of woe,
The poor man's wealth, the prisoner's release,
The indifferent judge between the high and low.
—SIR PHILIP SIDNEY.

Night is the time for rest,
How sweet, when labours close,
To gather round an aching breast
The curtain of repose,
Stretch the tired limbs, and lay the head,
Down on our own delightful bed!
—JAMES MONTGOMERY.

I love the light—yet welcome, Night;
For beneath thy darkling fall,
The troubled breast is soothed in rest,
And the slave forgets his thrall.
—ELIZA COOK.

Night appears, and anxiety and wretchedness are suspended. To be comfortable, nothing is necessary but our beds; and when sleep closes our eye-lids, our wants are satisfied. Night equalizes the condition of the beggar and the monarch; both enjoy a blessing, which no money can procure.

—STURM'S REFLECTIONS.

Blessings on him who invented sleep, the mantle that covers all human thoughts, the food that appeases hunger, the drink that quenches thirst, the fire that warms cold, the cold that moderates heat, and, lastly, the general coin that purchases all things, the balance and weight that equals the shepherd with the king, and the simple with the wise.

—CERVANTES.

Sleep is like a good many more of the blessings that are bestowed upon us by the all-loving father, we receive them little knowing how priceless they are, and without even a feeling of gratitude entering our heart. People who don't know what to do to "kill" time, and who spend a considerable part of their existence, lolling about in an aimless kind of way, have not yet learned to be thankful for "Sleep, tired nature's sweet restorer"; but those whose duty it is to sit long, weary hours, in the stillness of the night-watches, by the bedside of the suffering, can tell you how thankful they are for a bed to lie down upon, and for the sleep which they know awaits them.*

How thankful should men be to the Creator for the blessing of sleep! Perhaps you have never known the

* *From Ward and Lock's Long Life Series, edited by George Black.*

full worth of it, because it has never refused to fulfil your wishes when you call it. But how often does it happen that sickness, discontent, fear, or old age, have deprived men of the sweets of sleep! In these cases we learn that sleep is one of the most pressing necessities of nature, and at the same time one of the most inestimable blessings of the Deity. But will you, in order to become instructed in this matter, wait till you have lost this benefit? No: while you enjoy the advantages which sleep procures; while at the commencement of each night it gives you to feel its salutary effects, never give up yourself to enjoy it without the most lively sense of gratitude to your heavenly Benefactor. And let this gratitude prevent you, on one hand, from abusing sleep; or on the other, by an opposite excess, from not taking what is sufficient. We are always culpable when through idlenesss or effeminacy we prolong the hours destined for repose. Nature in this respect, as in all others, is contented with little; seven or eight hours of uninterrupted sleep are generally sufficient. But men are not less culpable when through avarice, ambition, or any such motives, they abridge their sleep, and refuse that relaxation to nature, which is necessary. In both cases the established order of God is disturbed. * * * * *

Let the hour in which we are disposed to enjoy the sweets of sleep be preceded with thanksgiving to our heavenly Father. Let us bless him, not only because the days happily succeed each other, but because he has constituted us in such a manner that sleep refreshes and recruits our strength. Let us lie down with these meditations; and let them be the first which shall present themselves to us when we awake.

—STURM'S REFLECTIONS.

Many persons, and perhaps brain-workers more than others, are apt to deprive themselves of a sufficient amount of sleep. This is a mistake. Nothing is ever gained by stealing from the hours that should be devoted to slumber. Work is much less of a burden when undertaken after a sound and refreshing night's rest than it is when we have stinted ourselves of sleep. During sleep the body becomes invigorated and the mind refreshed, and in order that we may benefit to the full from the time so spent, we should be careful to go to bed with the intention of falling asleep. It is well, when it can be managed, to have the mind off the stretch some little time before retiring to rest. The heavier part both of work and eating should be over in the early part of the day. *

Women require more sleep than men, and fat people more than thin. †

—Dr. W. W. Hall.

Do not sleep more than is necessary, and rise as soon as awake.

One hour of sleep before midnight is worth more than two hours after that time.

—Dr. Dwight.

Full and sufficient sleep should be taken whenever it can be had, and neither alarum-clocks nor persons to call one should be had recourse to unless in cases of

* *From Ward and Lock's Long Life Series, edited by George Black.*

† *From How to Live Long.*

emergency. Each man and woman must determine the amount of sleep necessary for himself and herself, but it is better, on the whole, to take too much than too little sleep. They act unwisely who suppose that by taking as little sleep as possible they are able to do more work in the world. They may indeed spend more hours with their eyes open, but the well-slept man may take in twice as much while his eyes are open, and perhaps accomplish in the end a great deal more.*

No absolute rule can be laid down in reference to the amount of sleep that is necessary or healthful. It will, of course, vary with age, strength, the amount of fatigue that has been sustained during the day, habit which is in this matter pre-eminently a second nature, and other circumstances.

The average quantity of sleep, as applicable to the wants of the majority of grown up persons, may be stated as six or seven hours. Less than this does not suffice to thoroughly recruit the wasted powers of very actively employed people; and more can only be required in exceptional cases.

Children should be allowed a larger quantity of sleep than adults, in proportion to their growth. Up to six or seven years of age they require ten or twelve hours daily; from this age to fourteen or sixteen, eight or nine hours may be allowed, and so gradually diminishing to six or seven hours.

Among women those who have the cares of a family, and perhaps the duties of child-bearing and nursing, in addition to the daily routine of the household to undergo, require more sleep than men. They may take an hour extra with advantage.

* *From Ward and Lock's Long Life Series, edited by George Black.*

In old age, when nervous irritability is subdued, and the exertion undergone is but slight, and the activity of the different functions is diminished, a comparatively small amount of sleep is sufficient.*

After all, the proper way of obtaining the blessings of sound sleep is to attend to the teachings of nature as regards the management of health generally, instead of depending upon artificial means of whatever kind.

1. Foremost amongst these must be placed early rising.
2. Regularity in the hours of meals, and of retiring to rest, and also in the quantity of food taken in the twenty-four hours, is the second highest means of procuring sound sleep.
3. Thirdly plenty of exercise in the pure open air is a powerful means to effect the same end.
4. Lastly the satisfaction of mind which arises from the consciousness of having honestly and honorably performed every appointed duty of the past day—never putting off till to-morrow what can be done to-day—must be reckoned not least in the list, for it is the most blessed of all, insuring, as it does, the approbation of our own conscience, and the tender fatherly and motherly care of the All-Beneficent One, "for so He giveth His beloved sleep."*

One of the greatest provocatives of sleep is the fatigue of body caused by healthy labour. As Sydney Smith says, "A good stout body being provided, some

From The Elements of Hygiene by Dr. Dhanakoti Râju.

labour must be found for it." Now this labour need not be excessive, since it is quite possible for a person to be "over-tired," and unable to sleep from that cause. But some kind of exercise must be taken every day; and outdoor exercise, where possible, is the best of all. Persons engaged in occupations which involve physical labour do not need other exercise, since their calling provides them with it naturally, but those persons who have no natural exercise must take some by rule. Outdoor walking is one of the best exercises, since the walker breathes fresh pure air, and more of it than when remaining still. His heart quickens its beat. The various functions of the body are stimulated, and the small fatigue lays up in store a good sound night's sleep.*

Sleep after toil, port after stormy seas,
Ease after war, death after life, does greatly please.
—SPENSER.

Early to bed, and early to rise,
Makes a man healthy, wealthy, and wise.
—FRANKLIN.

One important condition of healthful repose is the avoidance of eating a full meal shortly before retiring for the night.*

Never read your letters just before going to bed as they may damage your sleep.

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* *From Ward and Lock's Long Life Series, edited by George Black.*

As a general rule, all mental exertion should be avoided in the evening hours. The perusal of a book late in the evening, requiring active thought to keep up with it, will induce wakefulness in excitable brains for many hours after going to rest. In such cases, only light literature ought to be indulged in. Exciting conversation, or exciting music, have also the effect of keeping the brain active for many hours, and therefore, it is better to avoid these late at night, if you would sleep soundly.

Care keeps his watch in every old man's eye;
And where care lodges sleep will never lie.

—SHAKESPEARE.

All the cares of the day ought to be laid aside with our clothes. None of them must be carried to bed with us, and in this respect, custom may obtain very great power over the thoughts. It is a destructive practice to study in bed, and read till one falls asleep.

There must be no thinking in bed. A person does not go to bed to think: he goes to bed to sleep. Thinking is carrying on the brain-action: sleeping is leaving it off. Thinking and sleeping are inconsistent, and will never be concurrent. Let all the thinking be done out of bed, and once in bed, let sleep reign supreme and banish everything else. *

The underclothing worn in the day time should be removed on going to bed, and be turned inside out to air, and become well dried and ventilated by morning. It is very imprudent to sleep in the same underclothing

* *From Ward and Lock's Long Life Series, edited by George Black.*

which has been worn all day or to wear during the day the underclothing used at night. It is rarely necessary to keep underclothing on in bed, as there is little or no exposure to direct atmospheric change; but where the protection of cotton night-gown is insufficient, a flannel night-gown may be used, or a special set of underclothing.*

Some patients have a bad habit of sleeping with their head under the bed-clothes; this should be guarded against, and where any tendency to it exists in health, as it frequently does in children, it ought to be corrected before it has formed itself into a habit.*

Except in the coldest weather of the coldest part of India, and in some positions and localities during the rains and unhealthy season, some doors or windows defended by chicks should always remain open. The sleeping cot need not be placed in a draught, but to one side, so that ventilation may be secured without danger of chill.†

Although many persons sleep in the day time, and work both with head and hand at night, it seems more natural that this should be reversed. It is better, too, for the eyesight that work should be done at day light, and perhaps less would be heard of eye-affections and there would be fewer requiring to wear spectacles, were there less work done by gas lamp, and candle-light.*

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* *From Ward and Lock's Long Life Series, edited by George Black.*

† *From a Manual of Family Medicine and Hygiene for India by Sir William Moore.*

Sleeplessness is technically known as Insomnia. There may be no desire to sleep, or a dread of going to sleep, or the slumber may be restless or disturbed, or a person may be sleepy during the day time but unable to sleep at night. In the absence of any special disease,

* * * *

sleeplessness may arise from dyspepsia, mental anxiety or excitement, late meals, taking tobacco or strong tea or coffee at night, want of exercise, close unventilated rooms, too soft or too hard beds, from cold feet, and in India from heat and mosquitoes. Every case must therefore be treated on its own merits. The dyspeptic should not go to bed with an undigested meal on the stomach, and should avoid tobacco, tea and coffee at night. Regular hours of retiring should be adopted, so that the force of habit may be enlisted. Exercise is necessary, and should be taken to the verge of fatigue. The work of the day should be dismissed from the mind, and any excitement, such as reading works of fiction at night, should be avoided. Intervals of relaxation must be insisted upon, and in bad cases entire mental rest. When the tone of the system is lowered, a moderate supper of plainly cooked and nutritious food frequently predisposes to sleep. In other cases, a glass of water taken before retiring often does good, but a 'night cap' in the form of stimulants is only of temporary benefit. In all instances the bedroom should be well ventilated, the bed should be in the middle of the room, and curtains should not be used. A hot bottle to cold feet is desirable.*

Ne'er suffer sleep thine eyes to close
Before thy mind hath run

* *From a Manual of Family Medicine and Hygiene for India by Sir William Moore.*

O'er every act, and thought, and word,
From dawn to set of sun;
For wrong take shame, but grateful feel
If just thy course hath been;
Such effort day by day renewed
Will ward thy soul from sin.

—GOLDEN VERSES. †

Sleep is like death's younger brother, and so like him, that I never dare trust him without my prayers.

—SIR T. BROWNE.

Who goes to bed and doth not pray,
Maketh two nights to every day.

—HERBERT.

Close not your eyes at night till you have opened your lips in prayer.

Night is the time to pray;
Our Saviour oft withdrew
To desert mountains far away:
So will his followers do,
Steal from the throng to haunts untrod,
And commune there alone with God.

—JAMES MONTGOMERY.

EVENING HYMN.

God, that madest Earth and Heaven,
Darkness and Light!

† *So called because they are "good as gold." They are by some attributed to Epicarmos, and by others to Empedocles, but always go under the name of Pythagoras. From Brewer's Dictionary of Phrase and Fable.*

Who the day for toil hast given,
For rest the night;
May Thine Angel guards defend us,
Slumber sweet Thy mercy send us,
Holy dreams and hopes attend us,
This livelong night!

—R. HEBER.

Now I lay me down to take my sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take.

—"NEW ENGLAND PRIMER."

THE SLUGGARD.

'Tis the voice of the sluggard: I heard him complain,
"You have waked me too soon, I must slumber again;"
As the door on its hinges, so he on his bed
Turns his sides, and his shoulders, and his heavy head.
"A little more sleep, and a little more slumber;"
Thus he wastes half his days and his hours without number;
And when he gets up, he sits folding his hands,
Or walks about sauntering, or trifling he stands.

I passed by his garden, and saw the wild brier,
The thorn and the thistle grow broader and higher;
The clothes that hang on him are turning to rags,
And his money still wastes, till he starves or he begs.
I made him a visit, still hoping to find
He had took better care for improving his mind;

He told me his dreams, talked of eating and drinking;
But he scarce reads his Bible, and never loves thinking.
Said I then to my heart, "Here's a lesson for me,
This man's but a picture of what I might be;
But thanks to my friends for their care in my breeding,
Who taught me betimes to love working and reading.

—ISAAC WATTS.

141. SOLITUDE.

Hail, awful scenes, that calm the troubled breast,
And woo the weary to profound repose!
Can passion's wildest uproar lay to rest,
And whisper comfort to the man of woes?
Here Innocence may wander, safe from foes,
And Contemplation soar on seraph wings.
O Solitude! the man who thee foregoes,
When lucre lures him, or ambition stings,
Shall never know the source whence real grandeur springs.

—BEATTIE.

The man to solitude accustom'd long,
Perceives in everything that lives, a tongue;
Not animals alone, but shrubs and trees
Have speech for him, and understood with ease;
After long drought, when rains abundant fall,
He hears the herbs, and flowers rejoicing all;
Knows what the freshness of their hue implies,
How glad they catch the largess of the skies;
But, with precision nicer still, the mind
He scans of every locomotive kind;
Birds of all feather, beasts of every name,
That serve mankind, or shun them, wild or tame;
The looks and gestures of their griefs and fears
Have all articulation in his ears;
He spells them true by intuition's light,
And needs no glossary to set him right.—

—COWPER.

Solitude, though silent as light, is like the light, the mightiest of agencies, for solitude is essential to man. All men come into this world alone, all leave it alone.

Solitude is the parent of reflection.

I was never less alone than when by myself.

—GIBBON.

He was never less at leisure than when he was at leisure, nor less alone than when he was alone.

—PUBLIUS SCIPIO.

They are never alone that are accompanied by noble thoughts.

—SIR P. SIDNEY.

All mischief comes from our not being able to be alone; hence play, luxury, dissipation, wine, ignorance, calumny, envy, forgetfulness of one's self and of God.

—BRUYERE.

Solitude shows us what we should be,
Society shows us what we are.

It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.

—EMERSON.

Lovely indeed art thou, O Solitude!
And good and bad to thy calm refuge fly:
For the deep forest and the starry sky
Make good men better, and make bad men good.
Yet art thou not too strictly to be woo'd:
For, like those poisons whose fine quality
Can still the throb of corporal agony,
But, drunk too oft, death-like arrest the blood;
Thus, Solitude, thy influence soothes the mind,
Thus lulls it in a sweet but dire repose,
Till man forgets the feelings of his kind,
And Heaven's best purposes in life foregoes,
Who bade him not to shrink, but bear resigned,
And mitigate, not fly from others' woes.*

—C. JOHNSTON.

Supposed to be written by Alexander Selkirk during his solitary abode on the island of Juan Fernandes.

I am monarch of all I survey,
My right there is none to dispute,
From the centre all round to the sea,
I am Lord of the fowl and the brute.
O Solitude! where are the charms
That sages have seen in thy face?
Better dwell in the midst of alarms
Than reign in this horrible place.

I am out of humanity's reach,
I must finish my journey alone,
Never hear the sweet music of speech,
I start at the sound of my own.

* *From Selections by Emily Taylor.*

The beasts that roam over the plain,
My form with indifference see,
They are so unacquainted with man,
Their tameness is shocking to me.

Society, friendship, and love,
Divinely bestow'd upon man,
Oh, had I the wings of a dove,
How soon would I taste you again!
My sorrows I then might assuage
In the ways of religion and truth,
Might learn from the wisdom of age,
And be cheer'd by the sallies of youth.

Religion! what treasure untold
Resides in that heavenly word!
More precious than silver and gold,
Or all that this earth can afford.
But the sound of the church-going bell,
These valleys and rocks never heard,
Ne'er sigh'd at the sound of a knell,
Or smiled when a Sabbath appear'd.

Ye winds that have made me your sport,
Convey to this desolate shore,
Some cordial endearing report
Of a land I shall visit no more.
My friends, do they now and then send
A wish or a thought after me?
Oh tell me I yet have a friend,
Though a friend I am never to see.

How fleet is the glance of the mind!
Compar'd with the speed of its flight,

The tempest itself lags behind,
And the swift-winged arrows of light.
When I think of my own native-land,
In a moment I seem to be there;
But alas! recollection at hand
Soon hurries me back to despair.

But the sea-fowl is gone to her nest,
The beast is laid down in his lair,
Even here is a season of rest,
And I to my cabin repair.
There 's mercy in every place,
And mercy, encouraging thought!
Gives even affliction a grace,
And reconciles man to his lot.

—COWPER.

142. STUDENT.

The light in the world comes chiefly from two sources:—

1. The Sun. 2. The Student's lamp.

HINTS IN RELATION TO STUDY.

1. The number of hours of daily study. This must vary with the constitution of each individual.

   The attention must all be absorbed; the thoughts must all be brought in, and turned upon the object of study, as you would turn the collected rays of the sun into the focus of the glass, when you would get fire from those rays.

   Do not call miscellaneous reading, or anything which you do by way of relief, or amusement, study: it is not study. Be sure to get as much of your study in the morning as possible. The mind is then in good order.

2. Have regard to the positions of the body while engaged in study.

   Some men, from early life, habituate themselves to study, sitting at a low flat table; this ought to be avoided; for, as you advance in life, that part of the body which is between the shoulders and hips becomes more and more feeble, and consequently the stooping habit is acquired. Few literary men walk or sit perfectly erect. Standing is undoubtedly the best method of study, if you will only begin in this way. In writing, in the study of languages, and most kinds of mathematics, you must be confined to one spot. If you can change positions, and stand a part, and sit a part of the time, it will be well;

but the former should preponderate. As you advance in life you will naturally sit more and more, till the habit becomes fixed. Few men are seen standing at their books after forty years of age. The late talented and lamented Grimke (Judge of the Supreme Court of S. Carolina) informs us that he uniformly stood, and did most of his studying while walking in his room. If you are composing, or reading, or committing to memory, this position is a desirable one. Be sure you have your table high enough, and keep clear of the rocking chair, with a writing-leaf on the arm of it. Sitting in such a chair gives the body a twisting position, which is almost sure to lead to poor health, and not unfrequently to the grave. If possible, place your table, the top of which should so slope a little, that the light may fall upon you from behind. This will be a kindness to the eyes. In the evening, it is well to have the lamp shaded, or to have a shade drawn over the eyes. I would hope, however, that you keep your lessons so much in advance, that the necessity of putting your eyes to a severe trial will be avoided. If your eyes are weak, be careful that a glare of light does not fall upon them; and be sure to wash them in cold water the last thing at night, and the first in the morning. The great desideratum in the choice of positions is to keep the body as straight as possible. A bending at the chest is by all means to be avoided. Your dress, even to the slipper, should sit as loosely as possible; and the house which is now to stand still, and in which the mind is to labour, should be as easy as it can be, without assuming a position,

which, by long habit, will court the embrace of sleep.

3. Let there be no conversation in the hours of study.
4. Be thorough in every study.
5. Expect to become familiar with hard study.
6. Remember that the great secret of being successful and accurate as a student, next to perseverance, is *the constant habit of* reviewing.
7. Be faithful in fulfilling your appointed exercises.
8. Learn to rest the mind, by variety in your studies, rather than by entire cessation from study.*

Read as little as possible by artificial light, nor before or after sun-down, nor with the light immediately in front, but let it fall at an angle on the page, over the left shoulder.†

—Dr. W. W. Hall.

The man who works so moderately as to be able to work contantly not only preserves his health the longest, but in the course of the year executes the greatest quantity of work. The saying is "every man does more work in ten months than twelve."

—Adam Smith.

The boy who's always wishing
That this or that might be,
But never tries his mettle,
Is the boy that's bound to see

* *From The Student's Manual, by Rev. John Todd.*

† *From How to Live Long.*

His plans all come to failure,
His hopes end in defeat,
For that's what comes when wishing
And working fail to meet.

The boy who wishes this thing,
Or that thing with a will,
That spurs him on to action,
And keeps him trying still
When efforts meet with failure,
Will some day surely win;
For he works out what he wishes,
And that's where "luck" comes in!

The "luck" that I believe in
Is that which comes with work,
And no one ever finds it
Who's content to wish and shirk.
The men the world calls "lucky"
Will tell you, every one,
That success comes not by wishing,
But hard work, bravely done.

—EBEN E. REXFORD.

"Little by little," said a thoughtful boy,
"Moment by moment, I'll well employ,
Learning a little every day,
And not spending all my time in play;
And still this rule in my mind shall dwell,
'Whatever I do, I will do it well!'
Little by little I'll learn to know
The treasured wisdom of long ago;
And one of these days, perhaps, we'll see
That the world will be the better for me."

And do not you think that this simple plan
Made him *a wise and a useful man?* *

Till you are of sixteen years of age, act under the guidance of your elders;
Do not be self-willed at that age or it will go hard with you.
At home do what your father and mother ask you to do;
In school do as the teacher says and learn with attention.
Habits good or bad that are formed in infancy
Last the whole life-time, and so form good habits.
A tender plant can be easily bent as one wishes to bend it,
When once it is hard it cannot be bent, and thus it is with man's mind.
Waste not even a moment of the time that should be spent in school,
Attend school regularly and study more and more books.
'I will learn my lesson before others have done',
This spirit of emulation is good, other show of vanity being improper.
'What new have I learned to-day', ask yourself this question everyday;
If you follow this practice, you will keep up your respect as a student.
Let not a day pass without adding something to your knowledge,
Acquire morals with great zeal and aspire to be a man of letters.

* *From Temperance Reciter.*

On your way to school in company with thoughtless boys.
Be not tempted to play, or else it will break your vow.
The memory is sharp and grasps things easily in tender years,
The practical use of knowledge in manhood causes satisfaction.

—NARMADÂSHANKAR.*

FOUR OBJECTS OF A STUDENT'S LIFE.

Although on the world's wide wide stage, a man's whole life is a life of training and education, still the period during which he is at school or college is the one specially set apart for such a purpose. This period, being the earliest, when his mind is plastic and quick to learn, chiefly influences the whole life. Impressions made during this time, habits and manners then formed, last long and are not easily eradicable. It is therefore very necessary that every student in school and college should be careful at this stage of life, and have before his eyes distinct objects, towards which he should bend his whole energy. He should rise from his bed with such objects, try to work them out in his daily life and to realize their importance.

These are four in number:

1. the development of the physical body,
2. the improvement of the moral nature,
3. the increase of the intellectual capacities,
4. and the attainment of a spiritual and devotional life.

With these four clearly in his head, he should begin his daily work.

* *A Gujarâti poet.*

As for the first, he should always take some exercise, and be temperate in food and drink. For unless he is strong in body he cannot do much in life. This body is the chief instrument of our work in the physical world.

As for the second, he should try to practise among his class-fellows, friends and relatives, at school and at home, the well-known virtues of truthfulness, honesty, absence of hatred, jealousy and anger, love, compassion, gentleness in speech, energy in rightful actions, kindness and forgiveness in thought, and obedience to teachers and parents.

For the third, he should try to understand his lessons thoroughly, and go deeply into them. He should practise reading between the lines. He should not be led away by the too common desire to read many pages and finish many books. For the understanding should be developed, rather than the brain stuffed with many facts.

For the fourth, he should always keep in his mind the Supreme Lord, Îshvara, who is the Supreme Being in the Universe. He should daily worship Him, even though for five minutes only, and try to do those things which will please him. He should increase his love towards Him. He should read daily his praise and take delight in doing so. It matters not whether He is worshipped in the name of Râma, Krishna, Mahâdeva, God or Allâh: for he is one and the same, though variously named.*

—BALWANTSAHAY.

Let the student, therefore, bear in mind, that sitting on a chair, leaning over a desk, poring over a book, cannot possibly be the way, to make his body grow.

* *From The Central Hindu College Magazine.*

The blood can be made to flow, and the muscles to play freely, only by exercise; and if that exercise is not taken, nature will not be mocked. Every young student ought to make a sacred resolution to move about in the open air at least 2 hours everyday.

—PROF. BLACKIE.

Many students do not at present feel any necessity of exercise. But it is not at their option whether they will take exercise or not; they must take exercise or they are lost to all their hopes and all their prospects. There are others who plead that they are pressed for time and therefore they cannot take exercise. These must be made aware that they miscalculate on one important point. If they will try the plan of taking regular vigorous exercise everyday for a single term, they will find that they can perform the same duties and the same amount of study much easier than without the exercise. The difference will be astonishing to themselves. The time spent in thus invigorating the system will be made up, many times over, in the ease and comfort with which their mind takes hold of study.*

HABITS WHICH ARE VERY DESIRABLE TO THE STUDENT.

1. Have a plan laid beforehand for everyday.
2. Acquire the habit of untiring industry.
3. Cultivate perseverance (a steadfastness in pursuing the same study, and carrying out the same plans from week to week).
4. Cultivate the habit of punctuality.
5. Be an early riser.

* *From The Elements of Hygiene, by Dr. Dhanakoti Râju.*

In order to rise early, I would earnestly recommend an early hour for retiring. There are many other reasons for this. Neither your eyes nor your health are so likely to be destroyed. Nature seems to have so fitted things, that we ought to rest in the early part of the night. Dr. Dwight used to tell his students "that one hour of sleep before midnight is worth more than two hours after that time." Let it be a rule with you, and scrupulously adhered to, that your light shall be extinguished by *ten* o'clock in the evening. You may then rise at five, and have seven hours to rest which is about what nature requires.

6. Be in the habit of learning something from every man with whom you meet.
7. Form fixed principles on which you think and act.
8. Be simple and neat in your personal habits.
9. Acquire the habit of doing everything well. "How is it that you do so much?" said one in astonishment at the efforts and success of a great man. "Why, I do but one thing at a time and try to finish it once for all."
10. Make constant efforts to be master of your temper.

Be contented in your situation.

11. Cultivate soundness of judgment.
12. Proper treatment of parents, friends, and companions.

All experienced people will tell you that the habit of using tobacco, in any shape, will soon render you emaciated and consumptive, your nerves shattered, your spirits low and moody, your throat dry, and demanding

stimulating drinks, your person filthy, and your habits those of a swine.*

Boys who wish to have a healthy vigorous manhood and a healthy old age, must be Brahmachârins during their student-life. And this does not mean only that they must not marry, but also that they must be pure in thought and act. * * Men often lament, in bitter physical suffering, the vices of their boyhood, but it is then too late to remedy them. For your own sake, and for India's sake, my young brothers, be pure, be pure.

—ANNIE BESANT.

Youth must work in order to enjoy,—that nothing creditable can be accomplished without application and diligence, that the student must not be daunted by difficulties, but conquer them by patience and perseverance, and that, above all, he must seek elevation of character, without which capacity is worthless, and worldly success is naught.

—"PREFACE TO SELF-HELP."

My meaning was, and is, to plant that in your mind with which I labour to possess my own soul; that is a meek and thankful heart. And to that end I have showed you, that riches without them (meekness and thankfulness) do not make any man happy. But let me tell you that riches with them remove many fears and cares. And therefore my advice is, that you endeavour to be honestly rich, or contentedly poor; but be sure that your riches be justly got or you spoil all. For it is well said, "he that loses his conscience has nothing left that

* *From The Student's Manual by Rev. John Todd.*

is worth keeping." Therefore be sure, you look to that. And in the next place look to your health; and if you have it, praise God, and value it next to a good conscience; for health is the second blessing that we mortals are capable of; a blessing that money cannot buy; and therefore value it and be thankful for it. As for money (which may be said to be the third blessing) neglect it not; but note, that there is no necessity of being rich; for I told you, there be as many miseries beyond riches as on this side them; and if you have a competence, enjoy it with a meek, cheerful, thankful heart. I will tell you, scholar, I have heard a grave divine say, that God has two dwellings; one in heaven, and the other in a meek and thankful heart; which Almighty God grant to me, and to my honest scholar.

—IZAAK WALTON.

One of the evils most liable to attend on any sort of early proficiency, and which often fatally blights its promise, my father most anxiously guarded against. This was self-conceit. He kept me, with extreme vigilance, out of the way of hearing myself praised, or of being led to make self-flattering comparisons between myself and others. From his own intercourse with me I could derive none but a very humble opinion of myself, and the standard of comparison he always held up to me, was not what other people did, but what a man could and ought to do. He completely succeeded in preserving me from the sort of influences he so much dreaded. I was not at all aware that my attainments were anything unusual at my age. If I accidentally had my attention drawn to the fact that some other boy knew less than myself—which happened less often than might be imagined—I concluded, not that I knew much, but that

he, for some reason or other, knew little, or that his knowledge was of a different kind from mine. My state of mind was not humility, but neither was it arrogance. I never thought of saying to myself, I am, or I can do, so and so. I neither estimated myself highly nor lowly: I did not estimate myself at all. If I thought anything about myself, it was that I was rather backward in my studies, since I always found myself so, in comparison with what my father expected from me.

—JOHN STUART MILL.

It is very true that a man may be honest, industrious, and well-meaning, yet will not advance himself in the opinion of the world, if he be not at the same time courteous in his manners, and show a general good-naturedness of disposition. We recommend you, therefore, to cultivate civility or politeness of manner. Speak kindly and considerately to all. Avoid everything like rudeness in addressing any one, even although you have reason to be displeased. Ask respectfully for what you wish; give what you have to offer mildly; make no offensive reply to those who speak harshly to you. Remember that "a smooth word turneth away wrath." Never be afraid to speak the truth, but do not obtrude unpleasant truths when it is not desirable. Be slow in believing ill of any one; and try rather to make friends than enemies. On no account imitate those who use vicious or slang phrases in their discourse.*

"I forgot" is never an acceptable excuse.†

—DR. W. W. HALL.

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* *From Chambers's Miscellany.*

† *From How to Live Long.*

THE SYSTEM OF MORAL DISCIPLINE FORMULATED BY AN IMPERIAL ORDINANCE IN OCTOBER 1890

contains the following exhortation to the student-subjects of the Japanese Empire.

> "Be obedient to your parents; be friendly to your brothers and sisters; husband and wife live harmoniously; be trustful towards your friends; be polite and benevolent towards all. Devote yourselves to the love of learning; cultivate your intelleet and heart; improve the public interest; implicitly obey the constitution and the laws; and in times of national trouble, sacrifice yourselves with courage and fidelity for the state."*

Avoid loose, drinking, gambling company whether they be rich or poor, whether they drink wine or whisky. Habits acquired when young are hard to get rid of.

"The youth", says Mr. Disraeli, "who does not look up will look down; and the spirit that does not soar, is destined perhaps to grovel."

Never give up, though troubles surround thee,
Though thou hast drunk of bitterness' cup;
Though thou art destitute, homeless, forsaken,
Child of misfortune, never give up!

Dark though the clouds above thee are rolling,
And the sun hides his face in a mantle of care;
Still he is shining; cease thy repining,
"Nil desperandum"—never despair.

* *From The Central Hindu College Magazine.*

Never give up, industrious student,
Toil on—keep struggling, the victory 's thine,
Though thou art harassed with care and vexation,
Still bring thy jewels from learning's deep mine.

Though destiny on thee a burden imposes,
And thistles and thorns fill thy path-way with care,
Still pluck, on life's journey, the lilies and roses,
And list to Hope's whispering, "never despair!"

Let me exhort you:—

1. To consider it as an object of great importance to acquire just notions of religious duty.

2. From a regard to your happiness as well as to your duty, that you determine, with the blessing of God, to make it your first and chief concern, to fear, to love and to obey Him. Would that we could produce in the mind of any one this determination, so as to fix it there as a steady principle of conduct; for then everything would be done that our best wishes for you dictate.

3. A frequent, indeed I would say daily, reflection on your conduct. Self-knowledge can only be acquired by self-examination and inspection: and, to discharge this important duty well, it must be done frequently.

4. That you exercise great caution in the choice of your companions, (especially of your intimate companions); and that you most carefully avoid all such conversation, and such books, as have a tendency to corrupt the mind, to introduce corrupt thoughts and desires, to make you

think less highly of religious duty, to lessen your reverence for virtue, and your abhorrence of vice.

5. Carefully to avoid the common error, of forming your notions of duty upon the conduct and expressions of those around you.

6. To cultivate and strengthen in your hearts, by habitual exercise, the firmness and decision of character, that holy fortitude and resolution of soul, which will arm you against the influence of false shame, and against the temptations which worldly interest or pleasure may present. I have no wish that you should despise the good opinion of those around you. If they are wise and good, their approbation is a treasure; if they have too little regard to wisdom and duty, still their good will has its value; and, where you can have it, without any sacrifice of principle, by kindness and courtesy, gain and enjoy it. But I beseech you to consider that human praise is dearly bought, if purchased by the neglect or breach of duty, by the loss of our peace of mind, or of the approbation of God: and that it is infinitely better to bear the temporary pains of ridicule, and worldly censure and disgrace, than to incur the reproaches of conscience, and the displeasure of Almighty God.

7. That, with a view to fulfil your duty from the principles of religious obedience, to check every sinful desire and disposition, to preserve you in the hour of trial, to urge you on in the way that leadeth to life everlasting, and to obtain the favour of Almighty God, you

cherish in your hearts an impressive habitual sense of His constant presence and of your accountableness to Him, by steady attention to the means of religion, and, in a particular manner, by private prayer.

—Rev. Dr. Carpenter.

What nobler employment or more advantageous to the state, than that of the man who instructs the rising generation?

—Cicero.

There is nothing which spreads more contagiously from teacher to pupil than elevation of sentiment; often and often have students caught from the living influence of a professor, a contempt for mean and selfish objects, and a noble ambition to leave the world better than they found it, which they have carried with them throughout life. In these respects, teachers of every kind have natural and peculiar means of doing with effect, what every one who mixes with his fellow-beings or addresses himself to them in any character, should feel bound to do to the extent of his capacities and opportunities.

—John Stuart Mill.

THE PLACE OF RELIGION IN THE LIFE OF A STUDENT.

A boy's life at school and college is so mapped out into necessary tasks and necessary play, that the question sometimes arises in his mind: "what time is there in my life for Religion; had I not better leave it alone until I am older?"

* * * *

Let us ask what is meant by the word Religion

Religion is the expression of the seeking of God by man, of the One Self by the apparently separated self. This is its essence. This expression has three divisions; one intellectual, doctrines, dealing with God and man and their relations; one emotional, worship, which has many diverse forms and rites and ceremonies; one practical, living the life of love. Looking at religion under these three heads, it will be easier to see its place in the student's life, than if we take it more vaguely and generally.

Doctrines of Religion: the broad outlines of these resemble each other in all religions, and a boy should be taught them according to the faith of his parents. There is no knowledge more necessary for a boy than the knowledge of the fundamental doctrines of his religion. This knowledge should therefore be imparted to him in a simple elementary form in school, and in fuller detail in college. No controversial points should be raised, no philosophical disquisitions should be imposed; clear definite statement of the main doctrines is all that is needed. Half an hour a day throughout school-life would be time sufficient to equip the lad with this knowledge, and to enable him to answer intelligently any questions addressed to him about his religion.

Worship: every boy should worship, recognising with gratitude the source of life and strength and joy. The Hindu boy should daily perform his Sandhyâ after bathing, according to the custom of his caste and family; and if he does this, with concentrated attention and devotional feeling, he has fulfilled the duty of worship suitable to his state. He may also, if he likes, read and think over a Shloka of the Bhagavad-Gîtâ. The duty of meditation belongs to later life, and he will gain such training of the mind in steadiness as is fitted for his youth, by the careful and attentive performance of his Sandhyâ.

The Life of Love: this is the religious duty which the boy must discharge all day long and it is this which makes a life a truly religious life, whatever may be its occupations. Let us see how a boy should lead the life of love in school and college, the Dharma of the student.

He must show his love to his parents and his teachers by diligent study and by prompt obedience. Youth is the time for study, and a youth wasted in idleness cannot later be made good. A man's usefulness to others depends largely on his education; the ignorant man cannot be a good and wise husband, father, or citizen. A diligent industrious boy is showing a religious spirit by his diligence and industry; if he practises these qualities from love, and from a sense of duty, he is performing the Dharma of his state. And he must be obedient, with the obedience of love, which is as complete out of sight as under the eyes of authority, which is prompt, cheerful and ungrudging, not slothful, carping and unwilling.

He must show his love to those around him by helping them in every way he can; if he is clever, he should help the dull boys with their lessons; if he is strong, he should protect the little lads, and never tyrannise over them. He should be brave, gentle, truthful, courteous; these qualities are all fruits of the fair tree of love. He must be chaste and must always be clean in his own speech and actions; and he must strongly protest against any coarseness of speech or actions in his fellow students, and should especially be careful to protect the younger boys from bad talk and bad ways.

A boy who lives in this way during his school and college life will, when he goes out into the wider world of men, practise there the virtues that in his school and college days he learned as part of his Religion. For there is no division between true Religion and noble

living: a religion that does not express itself in nobility of living is an empty shell; a noble life without religion is shorn of its fairest grace.*

—ANNIE BESANT.

Limited as your experience may have been, you can hardly have failed to learn the important truth, that nothing is to be obtained, no comfort procured, no luxury or convenience possessed, *without being previously purchased by exertion.* Young as you are, you will have noticed that your parents do not get money wherewith to purchase the necessaries of life, without giving something in return. Your father has fed and clothed you from infancy, he has given you an education suited to his means, he has bestowed upon you an infinite degree of attention in order to fit you for the busy scenes of life; and when he has done all this, at a great expense both of his substance and his feelings, he cannot be expected to do more, farther than to give his best advice for your welfare.

Being now nurtured upto that point at which you are able to endure to a certain extent the withdrawal of parental support, you must not think it hard to be obliged to begin to do something for yourself. You only find yourself placed in the condition of every living creature. By a universal law of nature, the young of all animals are thrust forth from the parental nest on attaining sufficient strength to glean their own livelihood.

But we frequently see the young endeavouring to avoid incurring the responsibility of self-dependence, and inhumanely leaning for support on those parents whose means have already been in a great measure ex-

From The Central Hindu College Magazine, February 1903.

hausted both by misfortunes, and the unavoidable expense incurred in feeding, educating, and clothing their children. It must always be considered an exceedingly mean thing for a young man to continue exacting support from parents, after he was fully able to think and act for himself. There is, besides, an unfeeling cruelty in such conduct, for it is working on the benevolent affections of those who gave him birth, and committing a robbery, with the knowledge that its perpetration will not be visited either by rebuke or punishment.*

A MORNING PRAYER FOR A YOUNG STUDENT AT SCHOOL, OR FOR THE COMMON USE OF A SCHOOL.

Father of all! we return the most humble and hearty thanks for thy protection of us in the night, and for the refreshment of our souls and bodies, in the sweet repose of sleep. Accept also our unfeigned gratitude for all thy mercies during the helpless age of infancy.

Continue, we beseech thee, to guard us under the shadow of thy wing. Our age is tender, and our nature frail; and, without the influence of thy grace, we shall surely fall.

Let that influence descend into our hearts, and teach us to love thee, and truth above all things; O guard us from temptations to deceit, and grant that we may abhor a lie, both as a sin and as a disgrace.

Inspire us with an abhorrence of the loathsomeness of vice, and the pollutions of sensual pleasure. Grant, at the same time, that we may early feel the delight of conscious purity, and wash our hands in innocency, from the united motives of inclination and of duty.

* *From Chambers's Miscellany.*

Give us, O thou Parent of all knowledge, a love of learning, and a taste for the pure and sublime pleasures of the understanding. Improve our memory, quicken our apprehension, and grant that we may lay up such a store of learning, as may fit us for the station to which it shall please thee to call us, and enable us to make great advances in virtue and religion, and shine as lights in the world, by the influence of a good example.

Give us grace to be diligent in our studies, and that whatever we read we may strongly mark, and inwardly digest it.

Bless our parents, guardians and instructors; and grant that we may make them the best return in our power, for giving us opportunities of improvement, and for all their care and attention to our welfare. They ask no return, but that we should make use of those opportunities, and co-operate with their endeavours—O grant that we may not disappoint their anxious expectations. * * *

TO A BOY JUST ENTERING ON THE WARFARE OF LIFE.

Arm! for the hour is drawing nigh
When thou must strive in fight:
The word inspires thy kindling eye,
And thy young heart bounds light.

Yet little, little dost thou know
What foes await thee there;
A moment listen, while I show
The dangers thou must dare.

First, Pleasure's gay and lovely throng
Will tempt thee on the way,
Where stands, all terrible and strong,
Fierce Passion's dark array.

And Falsehood, bold, yet cowering foe,
Will take thee for his mark,
And Slander, whose assassin blow,
Strikes only in the dark.

And Scepticism, wild and free,
And Error's daring mien,
Led on by false Philosophy
Will in that field be seen.

Alas! this is a fearful view,
Of the wild War of Life;
But thou, dear boy, are brave and true
And will not shun the strife.

Yet be thou cautious, as thou'rt brave;
Choose well thy battle-gear;
For, once set on—shame to the slave
Would hesitate or fear!

The buckler of Integrity
Throw broadly over thy breast;
Thy helmet let bright Honour be,
And Truth thy stainless crest.

And be thy *right-hand weapon*, boy,
A calm inquiring mind,
Where prejudice's dull alloy
Foes seek in vain to find.

Let kind and gentle courtesy
Be burnish to thy mail;
'Twill turn many a stroke from thee
When rougher arms would fail.

Accoutred thus, go forth in joy,
While rings thy battle-cheer;

On—on—fear God, my gallant boy,
But know no other fear!

A CIGAR A DAY.

Two school-fellows of equal age
Were 'prenticed in one day;
The one was studiously inclined,
The other boy was gay.

The pocket-money each received,
Was just the same amount;
And how they both expended it,
I briefly shall recount.

Whilst George was smoking his cigars,
And sauntering about,
With youths as idle as himself,
Shutting all knowledge out,

At the Mechanic's Institute,
And with his books at home,
Tom wisely spent his leisure hours,
Nor cared the streets to roam.

One eve, when their apprenticeship
Had nearly passed away,
George at his friend Tom's lodgings called,
An hour or two to stay.

He entered smoking his cigar
Ill-mannerly enough,
And staring round the room he blew
A most portentous puff.

* *From Chambers's Poems for Young People.*

"Why Tom!" he cried, with much surprise,
"Is your old uncle dead,
And left you cash to buy these books
That round the walls are spread?"

"Oh no," said Tom, "I bought these books,
With what my friends allowed:
Had you not smoked away your cash,
You might the same have showed."

"Why, my Havannahs only cost
Me three pence every day!"
"Just so," said Tom, "You've only smok'd
A library away!

"Now reckon up three pence a day
For seven long years to come,
And you will find that it will count
A very handsome sum!"

"Why that," said George, with humble look,
"Full Thirty Pounds would be;
How foolishly I've smoked away
A handsome library!"

—"TEMPERANCE RECITER."

THE MONKEY AT SCHOOL.

A monkey, seeing some boys enter a school-house, thought they were going after something very good, and therefore he went in and sat down as they did.

When they took up their books, he also picked up one, and began to turn over the leaves, as he saw them do.

All the children began to laugh; and the monkey thinking this was part of the treat, bagan to grin and chatter.

One boy then threw something at him, and the monkey threw it back again. Then one of the boys pulled the monkey's tail, and the monkey in return pulled the boy's hair, till the boy screamed for help.

Just at this moment the teacher came in, and took off the monkey. Some of the boys cried out, "Beat him." "No," said the teacher, "he has only done what he saw you do. If you had set him a good example, he would have behaved as well as the best of you."*

* *From Picture Fables, Madras.*

143. SUCCESS.

Success is like a lovely woman, wooed
By many men, but folded in the arms
Of him alone, who free from over-zeal
Firmly persists, and calmly perseveres.

—BHÂRAVI.

Two only sources of success are known—
Wisdom and effort; make them both thine own
If thou would'st rise.*

—MÂGHA.

The sinews of fortune are not money, but rather the powers of the mind, address, courage, resolution, intrepidity, perseverance, moderation, industry, &c.

—BACON.

A conscience clear,—a ready hand,
Joined to a meek humility,
Success must everywhere command,
How could he fail who had all three!†

—TORU DUTT.

Vigour, energy, resolution, firmness of purpose,—these carry the day.

—SIR THOMAS F. BUXTON.

The longer I live, the more I am certain that the great difference between men, between the feeble

* *From Indian Wisdom by Monier Williams.*

† *From Ancient Ballads and Legends of Hindustan.*

and the powerful, the great and the insignificant, is energy,—invincible determination,—a purpose once fixed, and then death or victory! That quality will do anything that can be done in this world; and no talents, no circumstances, no opportunities, will make a two-legged creature *A Man* without it.

—Sir Thomas F. Buxton.

The surest way not to fail is to determine to succeed.

—Sheridan.

Is there one whom difficulties dishearten, who bends to the storm? He will do little. Is there one who *will* conquer?—That kind of man never fails.

—Sir Thomas F. Buxton.

You shear through no end of cob-webs with that fine implement, a wisely fixed resolution of your own.

—Thomas Carlyle.

Man, be resolute! ever our worst difficulty
Is the difficulty to compel ourselves to strive—
Only to strive, of victory careless, for this is victory enough.

—Charles Henry Hanger.

The secret of success is constancy to purpose.

—Lord Beaconsfield.

They can conquer who believe they can.

—Dryden.

Confidence in one's self is a chief nurse of success, and every student must aim at this, and strive to reach

the happy mean between too little confidence and over-confidence in his own powers. Too great confidence is the likeliest way to prevent success, and too little confidence is the likeliest way to fail.

—JAMES FLEMING.

Whatever the work a man performs,
The most effective aid to its completion—
The most prolific source of true success—
Is energy without despondency.*

—"RÂMÂYANA."

There is no road too long to the man who advances deliberately and without undue haste; there are no honours too distant to the man who prepares himself for them with patience.

—BRUYERE.

Whatever you put your heart to, will be crowned with success if you try with all your might.

—PERSIAN PROVERB.

Strive to complete the task thou hast commenced;
Wearied, renew thy efforts once again;
Again fatigued, once more the work begin,
So shalt thou earn success and fortune win.*

—MANU.

Activity gives us success, and it is this that elevates the intelligent. But men of little understandings rely only in fortune in their miserable state.

—"YOGA-VÂSISTHA."†

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* *From Indian Wisdom by Monier Williams.*

† *Translated by Vihâri Lâlâ Mitra.*

Every man has his own success in his hand, just as the sculptor has the rough material which he intends to fashion into a statue. But it is with this art as with every other; *capacity* for it alone is born with us; to succeed in it we must learn it and practise it.

—GOETHE.

See first that the design is wise and just;
That ascertained, pursue it resolutely.
Do not for one repulse forego the purpose,
That you resolved to effect.

—DR. ARNOLD.

Attempt the end, and never stand to doubt;
Nothing 's so hard but search will find it out.

—ROBERT HERRICK.

Nelson once said, "I owe all my success in life to having been always a quarter of an hour before my time."

Policy often effects what force cannot.

The rule, "Do not put all your eggs in one basket," does not apply to a man's life-work. Put all your eggs in one basket, and then watch that basket, is the true doctrine—the most valuable rule of all.

—ANDREW CARNEGIE.

The path to success is common sense.

The man who will distance his competitors is he, (1) who masters his business, (2) who preserves his integrity, (3) who lives clearly and purely, (4) who devotes his leisure to the acquisition of knowledge, (5) who never

gets in debt, (6) who gains friends by deserving them, and (7) who saves his money.

A man who does not solidly establish, and really deserve a character of truth, probity, good manners and good morals, at his first setting out in the world, may impose and shine like a meteor for a very short time, but will very soon vanish, and be extinguished with contempt.

—LORD CHESTERFIELD.

Accustom yourselves not to depend chiefly on others, but to make decisions of your own; to consider deliberately such practical question that arises, and then come to a positive determination on it, if this be possible. Every instance in which you say resolutely, No! to a seductive temptation; every time that you say firmly, Yes! to the call of self-denying duty; every time that you resist the urgency of the inclination that would deter you from an arduous course of action that your judgment and conscience deliberately approve; every time that in the midst of perplexities you can so concentrate your force of mind as to decide on the thing to be done without vacillation or delay, you will have gained somewhat in true executive power. Without the power of deciding with due promptness, and of adhering firmly to your decisions when they have been made, it will be in vain to expect that you will act in life with any considerable success.

—AN AMERICAN WRITER.

Do not listen to any nonsensical talk about officers requiring powerful friends to get them on. If you look round you will find those who are now in responsible

positions started just as you are starting to-day. Their advancement is due to their own hard work and merit.*

—LORD ROBERTS.

The young man, who in the fulness of his physical and mental powers, faces life at the beginning of the twentieth century, has greater opportunities and responsibilities than any that have confronted the young men of former centuries and generations. There never was a time in the history of the world when more courage, more honesty, more nobility of character, and more perseverance in right doing, were required for success than now, and correspondingly there never was a period when the rewards were greater than at the present hour. As business enterprises have expanded into vast undertakings, of which the men of the past had no knowledge, so have the demands for men of sterling character and unswerving rectitude to manage and conduct them successfully increased apace. As nations have grown in population, material progress, educational development, and territorial area, so the call for statesmen of big calibre, demonstrated executive capacity, and unquestioned integrity, to guide the people and guard their interests, is heard more than ever before. If you were to ask me what quality in a young man is pre-eminently needed now in order to battle with the temptations of the world, and earn success in its true meaning, I would answer without hesitation, that it is cleanness of soul or wholesomeness of thought and life. The man who is clean and wholesome in thought and action is sure to be honest, reliable and brave. The foundation of the state is the family, and the family's happiness is dependent upon the soul-cleanliness of its members. Im-

* *From an address to the Cadets at the Royal Military College, Sandhurst; from the Advocate of India, 10th January 1903.*

morality is always preceded by immoral thoughts and unclean desires, and the man who once becomes thoroughly unclean in thought or immoral in life, no matter how hidden this may be, how good he may appear to the world, and how clean and wholesome in mere physical condition, is the worst enemy of both family and state, and the last man to be trusted either in statesmanship or business. Every nation, every department of government, every business, every profession, every occupation is calling aloud for young men, whose stability of character cannot be impugned, and who can be depended upon under the most adverse conditions and trying temptations. The young man who possesses these qualifications will never know in the twentieth century what is the experience of inactivity or lack of employment. Whether he be Christian, Hindu, Mahomedan, Sikh, or Parsee, the same elemental characteristics of honour rectitude, perseverance, and cleanness of thought, will bring him to the front in the competition of men.*

—THE HON. MR. JOHN BARRETT.†

If the remembrance of God be in your hearts, ye will be able to accomplish things which are impracticable. ‡

—DÂDU.

No standing in the world without stooping.

—JAPANESE PROVERB.

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* *Selection from his address at the Young Men's Christian Association, Bombay, as reported in the Bombay Gazette of the 10th January 1903.*

† *Commissioner-General to Asia for the St. Louis World's Fair.*

‡ *From the Works of H. H. Wilson.*

He, who would catch fish, must not mind getting wet.

Naught venture, naught have.

—T. TUSSER.

No cross, no crown.

—PROVERB.

No rose without thorns.

—PROVERB.

No pains, no gains.

—PROVERB.

Presence of mind and courage in distress,
Are more than armies to procure success.

Many men fail in life, from the want, as they are too ready to suppose, of those great occasions wherein they might have shown their trustworthiness and their integrity. But all such persons should remember that in order to try whether a vessel be leaky, we first prove it with water, before we trust it with wine. The more minute, trivial, and we might say, vernacular opportunities of being just and upright, are constantly occurring to every one; and it is an unimpeachable character in these lesser things, that almost invariably prepares and produces those very opportunities of greater advancement, and of higher confidence, which turn out so rich a harvest, but which those alone are permitted to reap, who have previously sown.

—COLTON.

Few things are impracticable in themselves; and it is for want of application, rather than of means, that men fail of success.

—ROCHEFOUCAULD.

"Impossible," said Napoleon, "is a word only to be found in the dictionary of fools."

Constant application overcomes the greatest difficulties.

Any man can do what any other man has done.

—Dr. Young.

I hold as doctrine, to which I owe, not much indeed, but all the little I ever had, viz., that, with ordinary talent and extraordinary perseverance, all things are attainable.

—Sir Thomas F. Buxton.

Why should he despair of success, since effects naturally follow their causes, and the divine Providence is wont to afford its concourse to such proceedings.

—Barrow.

Never despair—it kills the life,
And digs an early grave—
The man who rails so much at Fate,
But makes himself her slave.
Up! rouse ye to the work—
Resolve victory to gain,
And hopes shall rise, and bear rich fruit,
Which long in dust have lain.

'Tis no use bewailing
Our want of success,
And all unavailing
Our tears of distress.

The soul that is cheerful
  Will struggle thro' all;
But the heart that is fearful
  Is fated to fall.

Then give over sighing,
  And cease to complain,
But still keep on trying
  And trying again.
For courage is ever
  Half way to the prize,
And every endeavour
  Must fail when hope dies.

'Tis not in mortals to command success; but we'll do more; we'll deserve it.

—ADDISON.

Deserve success and you shall command it.

—MORAL MAXIM.

Man proposes, but god disposes.

—T. A. KEMPIS.

Help thyself and God will help thee.

—G. HERBERT.

Unless we are roused to act upon ourselves, unless we engage in the work of self-improvement, unless we purpose strenuously to form and elevate our own minds, unless what we hear is made a part of ourselves by conscientious reflection, very little permanent good is received.

—THE REV. W. E. CHANNING.

Every man is the architect of his own fortune.

Prediction of failure does not affect me.

—MARCONI.

Not all who seem to fail, have failed indeed;
Not all who fail have therefore worked in vain:
For all our acts to many issues lead;
And out of earnest purpose, pure and plain,
Enforced by honest toil of hand or brain,
The Lord will fashion in His own good time,
(Be this the labourer's proudly humble creed)
Such ends, as to his wisdom fitliest chime
With His vast love's eternal harmonies.
There is no failure for the good and wise;
What though thy seed should fall by the wayside
And the birds snatch it; yet the birds are fed;
Or they may bear it far across the tide,
To give rich harvests after thou art dead.

Failures are but the pillars of success.

—WELSH PROVERB.

A feverish display of over-zeal
At the first outset, is an obstacle
To all success; water, however, cold
Will penetrate the ground by slow degrees.

—"HITOPADESHA."*

Some persons, if asked to point out the kind of man best fitted to get well through the world, would pitch upon the vigorous and able man, judging that, in a scene where there are so many obstacles, the

Prof. Johnson's edition.

power of meeting and overcoming them must be the most important of all qualifications. Others might indicate the man of great vivacity and quickness of parts—he who watches and takes advantage of everything, feels interested in everything, and never for one moment allows his faculties to be at rest. Now these are valuable qualifications in their way, and no doubt of great use in enabling a man, as the common phrase is, to get through the world. Yet, I question, if they are the most essential of all qualities for that purpose. The force of an individual is often found of little avail against the great inert obstacles which he meets in the course. High nervous activity wears itself out, and often perishes before it has effected anything. It appears to me that the kind of man truly best fitted to get well through life is he who, while possessing a fair share of the above qualities, abounds more in a certain passiveness of character, fitting him to take almost every troublesome thing easily. This man does not so much cope with difficulties, as he ducks and let them pass over his head. He never allows himself to get into an excitement, either for or against anything or anybody.

—R. CHAMBERS.

Everything is uncertain till you possess it. Ancaeos, a king of the Lelégës in Samos, planted a vineyard, and was warned by one of his slaves that he would never live to taste the wine thereof. Wine was made from its grapes, and the king sent for his slave asking him what he thought of his prophecy now. The slave made answer, "There's many a slip twixt the cup and the lip," and the words were yet scarce spoken, when news was brought that a bear had burst into the vineyard and was laying waste the vines. Up started the king in a fury, seized

his spear, and went forth to attack the bear, but was killed in the encounter.*

Shame on that thing in the form of a man
Which says that it can't, while there's hope that it can!
But success to the workers with muscle and brain,
Who, whene'er defeated, will try once again!
Though want and distress make all others quail,
With labour and faith true men never fail.

Keep up your courage, friend,
Nor falter on the track—
Look up, toil bravely on,
And scorn to languish back!
A true heart rarely fails to win—
A will can make a way—
The darkest night will yield at last
Unto the perfect day.

The rules of the founder of the great banking house of Rothschild formulated and bequeathed to his children read as follows:

Carefully examine every detail of your business,
Be prompt in everything.
Take time to consider, but decide positively,
Dare to go forward,
Bear troubles patiently.
Be brave in the struggle of life.
Maintain your integrity as a sacred thing.
Never tell business lies,
Make no useless acquaintance,

* *From Brewer's Dictionary of Phrase and Fable.*

Pay your debts promptly,
Employ your time well.
Do not reckon on chance.
Work hard.*

THE HARE AND THE TORTOISE.

A forward hare of swiftness vain,
The genius of the neighbouring plain,
Would oft deride the drudging crowd:
For geniuses are ever proud.
He'd boast his flight 'twere vain to follow;
For dog and horse he'd beat them hollow;
Nay, if he put forth all his strength,
Outstrip his brethren half a length.
A tortoise heard his vain oration,
And vented thus his indignation:
"O puss, it bodes thee dire disgrace,
When I defy thee to the race.
Come, 'its a match;—nay, no denial;
I'll lay my shell upon the trial."
'Twas done, and done, all fair, a bet,
Judges prepar'd, and distance set.
The scampering hare outstripped the wind,
The creeping tortoise lagg'd behind,
And scarce had pass'd a single pole,
When puss had almost reached the goal.
"Friend tortoise," quoth the jeering hare,
"Your burthen's more than you can bear:
To help your speed, it were as well
That I should ease you of your shell:
Jog on a little faster, pry thee,
I'll take a nap and then be with thee."

* *Reported in the Bombay Gazette of the 1st November 1904.*

The tortoise heard this taunting jeer,
But still resolv'd to persevere,
And to the goal securely crept,
While puss, unknowing, soundly slept.
The bets were won, the hare awake,
When thus the victor tortoise spake:
"Puss, though I own thy quicker parts,
Things are not always done by starts;
You may deride my awkward pace,
But slow and steady wins the race."

—LLOYD.

144. THE SUN.

(HYMN OF RIG-VEDA THEREON).

Risen in majestic blaze,
Lo! the Universe's eye,
Vast and wondrous host of rays,
Shineth brightly in the sky.
Soul of all that moveth not,
Soul of all that moves below—
Lighteth he earth's gloomiest spot,
And the heavens are all a glow!

See, he followeth the Dawn
Brilliant in her path above,
As a youth by beauty drawn,
Seeks the maiden of his love!
Holy men and pious Sages
Worship now the glorious Sun;
For by rites ordained for ages
Shall a good reward be won.

Look, his horses mounted high,
Good of limb, and swift, and strong,
In the forehead of the sky,
Run their course the heaven along!
Praises to his steeds be given,
Racing o'er the road of heaven!

Such the majesty and power,
Such the glory of the Sun,
When he sets at evening hour,
The worker leaves his task undone;

His steeds are loosed, and over all
Spreadeth Night her gloomy pall.

When he rides in noontide glow,*
Blazing in the nation's sight,
The skies his boundless glory show,
And his majesty of light:
And when he sets, his absent might
Is felt in thickening shades of night.

Hear us, O ye Gods, this day!
Hear us, graciously we pray!
As the Sun his state begins,
Free us from all heinous sins!
Mitra, Varuna, Aditi!
Hear, O hear us graciously!
Powers of ocean, earth and air,
Listen, listen, to our prayer!*

—"RIG—VEDA."

* *Hymn translated in verse by Griffith, from Mrs. Manning's "Ancient and Mediæval India."*

145. TEMPER.

An easy temper is a good counsellor, and a pleasant tongue is an excellent leader.

—"JAVIDAN KHIRAD." *

He is happy whose circumstances suit his temper, but he is more fortunate, who can suit his temper to any circumstances.

Of all bad things by which mankind are cursed,
Their own bad temper surely is the worst.

There is a medicine for every disease, a cure for every evil,
But none can cure a man's nature by any means.

—SÂMAL. †

"What is the best thing that has been given to man?" was the question. The prophet (Muhammed) replied, "A good disposition."

—"MISHCAT-UL-MASÂBIH." ‡

All cannot be beautiful, but they can be sweet-tempered, and a sweet temper gives a loveliness to the face more attractive in the long run than even beauty. Have a smile and a kind word for all, and you will soon

* *From Ancient Iranian and Zoroastrian Morals by D. J. Medhora.* † *A Gujarâti poet.*

‡ *Translated from Arabic by Captain Matthews.*

be more admired, nay, loved, than any mere beauty. A sweet temper is to the household what sunshine is to the trees and flowers.

KING CHANG AND HIS SECRETARY.

Chang king was president of the High Court of Criminal Cases, and being obliged to make on the following day his report to the Emperor upon an affair of consequence, which fell out in the evening, he called for a secretary, and drew up the writings, which employed him until midnight. Having finished his papers, he was thinking to take repose, when the secretary by accident struck the candle and threw it down. The fire caught the papers, burnt part of them, and the tallow spoiled the rest. The secretary was exceedingly sorrowful, and fell on his knees to ask forgiveness for the offence. "It is an accident," said the President, mildly, "rise, and let us begin anew!"

SIR ISAAC NEWTON AND HIS DOG.

Sir Isaac Newton had a favourite little dog, which he called Diamond, and being one day called out of his study, Diamond was left behind. When Sir Isaac returned, having been absent but a few minutes, he had the mortification to find that Diamond having thrown down a lighted candle among some papers, the newly finished labours of many years were in flames, and almost consumed to ashes. This loss, as Sir Isaac had no copy of the papers, was irretrievable: yet, without striking the dog, he only rebuked him with this exclamation, "O Diamond! Diamond! thou little knowest the mischief thou hast done!"

146. TEMPERANCE.

Temperance is the moderating of one's desires in obedience to reason.

—CICERO.

Temperance is reason's girdle, and passion's bridle.

The uniform testimony of brain-workers is in favour of moderation, and temperance in all things—in study, exercise, eating, drinking, and even recreation.

—SMILES.

Temperance is a tree which has contentment for its root, and peace for its fruit.

—ARABIC MAXIM.

He that holds fast the golden mean,
And lives contentedly between
The little and the great,
Feels not the wants that pinch the poor,
Nor plagues that haunt the rich man's door.

—COWPER.

The temperate man's pleasures are durable, because they are regular; and all his life is calm and serene, because it is innocent.

Temperance is the best physic.

Joy, temperance, and repose,
Slam the door on the doctor's nose.

—LONGFELLOW.

If thou well observe
The rule of not too much, by temperance taught,
In what thou eat'st, and drink'st; seeking from thence
Due nourishment, not gluttonous delight,
Till many years over thy head return:
So mayst thou live: till, like ripe fruit, thou drop
Into thy mother's lap, or be with ease
Gather'd, not harshly pluck'd, for death mature.

—MILTON.

If a man lose all else, and four things still are left him, he can take no harm: Temperance, Cheerfulness, Truth, and trust in God.

—"JAVIDAN-KHIRAD." *

Through fowle intemperaunce
Frayle men are oft captiv'd to covetise:
But would they thinke with how small allowance
Untroubled nature doth herselfe suffise,
Such superfluities the ywould despise,
Which with sad cares empeach our native joyes.

—SPENSER.

Not even pleasure to excess is good:
What most elates, then sinks the soul as low.

—THOMSON.

Avoid extremes, and shun the fault of such
Who still are pleased too little or too much.

—POPE.

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* *From Ancient Iranian and Zoroastrian Morals, by D. J. Medhora.*

Sudden leaps from one extreme to another are unnatural.

—Sir R. L'Estrange.

Is there anything which reflects a greater lustre upon a man's person than a severe temperance, and a restraint of himself from vicious pleasures?

It is impossible to lay down any determinate rule for temperance, for what is luxury in one may be temperance in another.

Temperance has the particular advantages above all other means of health, that it may be practised by all ranks and conditions, at any season or in any place.

—Addison.

It is clear that to operate advantageously on the masses, their moral, intellectual, and physical condition must be raised. Let the friends of temperance direct their energies to these objects. Wherever an effort is making to establish schools, to substitute harmless public entertainments for what are vicious, to remedy social grievances and disorders, to encourage a love of the fine arts, to rouse the fancy and stimulate the moral and religious sentiments—there let the friends of temperance be foremost.*

I have always looked upon the temperance question as the most important question of life. It is not to me a metaphysical or political problem; it is not one which we can solve by mere speculations conducted on prin-

* *From Chambers's Miscellany.*

ciples of political economy. I look upon it as a great moral and religious question. It is one in which we are spiritually interested. It is God's command to us all to be temperate, and we must do all in our power to put down intemperance and promote temperance and sobriety amongst all nations.

—KESHUB CHUNDER SEN.

THE TWO BEES.

On a fine morning in May, two bees set forward in quest of honey; the one wise and temperate, the other careless and extravagant. They soon arrived at a garden enriched with aromatic herbs, the most fragrant flowers, and the most delicious fruits. They regailed themselves for a time on the various dainties that were spread before them: the one loading his thigh at intervals with provisions for the hive against the distant winter; the other revelling in sweets without regard to anything but his present gratification. At length they found a wide-mouthed phial, that hung beneath a bough of a peach-tree, filled with honey, ready-tempered, and exposed to their taste in the most alluring manner. The thoughtless epicure, spite of all his friend's remonstrances, plunged headlong into the vessel, resolving to indulge himself in all the pleasures of sensuality. The philosopher, on the other hand, sipped a little with caution; but being suspicious of danger, flew off to fruits and flowers; where, by the moderation of his meals, he improved his relish for the true enjoyment of them. In the evening, however, he called upon his friend, to inquire whether he would return to the hive; but found him surfeited in sweets, which he was as unable to leave, as to enjoy, clogged in his wings, enfeebled in his feet, and his whole frame totally enervated, he was but just able to

bid his friend adieu, and to lament with his latest breath, that, though a taste of pleasure might quicken the relish of life, an unrestrained indulgence is inevitable destruction.

THE PLUM-CAKES
OR
THE FARMER AND HIS THREE SONS.

A farmer, who some wealth possessed,
With three fine boys was also blessed;
The lads were healthy, stout and young,
And neither wanted sense nor tongue.
Tom, Will and Jack, like other boys,
Loved tops and marbles, sport and toys.
The father scouted that false plan,
That money only makes the man;
But to the best of his discerning,
Was bent on giving them good learning:
He was a man of observation,
No scholar, yet had penetration;
So, with due care, a school he sought,
Where his young sons might well be taught.
Quoth he, "I know not which rehearses
Most properly his themes or verses;
Yet I can do a father's part,
And school the temper, mind and heart;
The natural bent of each I'll know,
And trifles best that bent may show."
'Twas just before the closing year,
When Christmas holidays were near,
The farmer called to see his boys,
And asked how each his time employs.
Quoth Will, "There's father, boys, without;
He 's brought us something good, no doubt."

The father sees their merry faces,
With joy beholds them, and embraces.
"Come, boys, of home you 'll have your fill."
"Yes, Christmas now is near," says Will;
"'Tis just twelve days—these notches see—
My notches with the days agree."
"Well," said the sire, "again I'll come,
And gladly fetch my brave boys home.
You two the dappled mare shall ride,
Jack mount the pony by my side.
Meantime, my lads, I've brought you here
No small provision of good cheer."
Then from his pocket straight he takes
A vast profusion of plum-cakes;
He counts them out, a plenteous store;
No boy shall have or less or more;
Twelve cakes he gives to each dear son,
When each expected only one;
And then, with many a kind expression,
He leaves them to their own discretion;
Resolved to mark the use each made
Of what he to their hands conveyed.

The twelve days past, he comes once more,
And brings the horses to the door;
The boys with rapture, see, appear
The pony and the dappled mare;
Each moment now an hour they count,
And crack their whips and long to mount.
As with the boys his ride he takes,
He asks the history of the cakes.

Says Will, "Dear father, life is short;
So I resolved to make quick sport.
The cakes were all so nice and sweet,
I thought I'd have one jolly treat;

'Why should I balk,' said I, 'my taste?
I'll make at once a hearty feast.'
So snugly by myself I fed,
When every boy was gone to bed;
I gorged them all, both paste and plum,
And did not spare a single crumb;
Indeed they made me, to my sorrow,
As sick as death upon the morrow.
This made me mourn my rich repast,
And wish I had not fed so fast."

Quoth Jack, "I was not such a dunce,
To eat my quantum up at once;
And though the boys all longed to clutch 'em,
I would not let a creature touch 'em;
Nor though the whole were in my power,
Would I one single cake devour;
Thanks to the use of keys and locks,
They 're all now snug within my box:
The mischief is, by hoarding long,
They are grown so mouldy and so strong,
I find they won't be fit to eat,
And I have lost my father's treat."

"Well, Tom," the anxious parent cries,
"How did you manage?" Tom replies,
"I shunned each wide extreme to take,
To glut my maw, or hoard my cake;
I thought each day its wants would have,
And appetite again might crave;
Twelve school-days still my notches counted,
To twelve my father's cakes amounted;
So every day I took out one,
But never ate my cake alone;
With every needy boy I shared,
And more than half I always spared.

One every day, 'twixt self and friend,
Has brought my dozen to an end:
My last remaining cake to-day
I would not touch, but gave away;
A boy was sick, and scarce could eat;
To him it proved a welcome treat:
Jack called me spendthrift not to save;
Will dubbed me fool because I gave;
But when our last day came, I smiled,
For Will's were gone, and Jack's were spoiled;
Not hoarding much, nor eating fast,
I served a needy friend at last."

These tales the father's thoughts employ;
"By these," said he, "I know each boy:
Yet Jack, who hoarded what he had,
The world will call a frugal lad;
And selfish, gormandizing Will
Will meet with friends and favorers still;
While moderate Tom, so wise and cool,
The mad and vain will deem a fool;
But I his sober plan approve,
And Tom has gained his father's love."

APPLICATION.

So, when our day of life is past,
And all are fairly judged at last,
The miser and the sensual find
How each misused the gifts assigned;
While he, who wisely spends and gives
To the true ends of living lives:
'Tis self-denying moderation
Gains the Great Father's approbation.

—HANNAH MORE.

147. THOUGHTS.

Thought is the great builder in human life; it is the determining factor. Continually think thoughts that are good, and your life will show forth in goodness, and your body in health and beauty. Continually think evil thoughts, and your life will show forth in evil, and your body in weakness and repulsiveness. Think thoughts of love, and you will love and will be loved. Think thoughts of hatred, and you will hate, and will be hated. Each follows its kind.

It is by virtue of this law that each person creates his own 'atmosphere'; and this atmosphere is determined by the character of the thought he habitually entertains. It is, in fact, simply his thought atmosphere—the atmosphere which other people detect and are influenced by.

—RALPH WALDO TRINE.

The happiness of your life depends upon the quality of your thoughts, therefore guard accordingly, and take care, that you entertain no notions unsuitable to virtue, and unreasonable to nature.

—MARCUS AURELIUS.

Man is only a reed, the weakest in nature, but a thinking reed. It is not necessary that the universe in its entirety should arm itself to crush him. A vapour, a drop of water, is sufficient to slay him. But even were the universe to crush him, man would still be nobler than that which kills him, because he knows he dies. Of the advantage which the universe has over man it is unconscious. Thus the whole of our nobility consists in thought,

and it is this which should elevate us, not space and time. Let us therefore strive to think well. Here is the principle of morality.

—PASCAL.

Thought is deeper than all speech ;
Feeling deeper than all thought.

—C. P. CRANCH.

Think not about decking thy body with ornaments but thy heart with pure thoughts and habits.

—MARCUS ANTONINUS.

From purity of thought, all pleasure springs ;
And, from an humble spirit, all our peace.

—EDWARD YOUNG.

Bouhours, a French critic, says that it is impossible for any thought to be beautiful which is not just, and has not its foundation in the nature of things ; that the basis of all wit is truth ; and that no thought can be valuable of which good sense is not the groundwork.

My words fly up, my thoughts remain below ;
Words, without thoughts, never to heaven go.

—SHAKESPEARE.

Whene'er a noble deed is wrought,
Whene'er is spoken a noble thought,
  Our hearts, in glad surprise,
  To higher levels rise.
The tidal wave of deeper souls
Into our inmost being rolls,
  And lifts us unawares
  Out of all meaner cares.

—LONGFELLOW.

All that we are is the result of what we have thought: it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with an evil thought, pain follows him as the wheel follows the foot of the ox that draws the cart.

—BUDDHA.

Don't give life to evil by remembering it.

—ANNIE BESANT.

For he that but conceives a crime in thought
Contracts the danger of an actual fault.

—DRYDEN.

No disease can enter into or take hold of our bodies unless it find therein something corresponding to itself which makes it possible. And in the same way, no evil or undesirable condition of any kind can come into our lives unless there is already in them that which invites it and so makes it possible for it to come. The sooner we begin to look within ourselves for the cause of whatever comes to us, the better it will be, for so much the sooner will we begin to make conditions within ourselves such that only *good* may enter.

—RALPH WALDO TRINE.

There was a stump of a tree in the dark at night. A thief came that way and said, "That is a policeman." A child who had been told ghost stories came out and began to shriek that it was a ghost. But it was the stump of a tree. We see the world as we are. Put on the table a bag of gold, and let a baby be here. Let a thief come and take the gold. Would the baby know it

was stolen? That which we have inside we see outside. The baby has no thief inside, and sees no thief outside.

—SWÂMI VIVEKÂNANDA.

When an evil thought enters the mind, it is better not to fight with it directly, but to utilise the fact that the mind can think only of one thing at a time; let the mind be at once turned to a good thought, and the evil one will be necessarily expelled. In fighting against anything, the very force we send out causes a corresponding reaction, and thus increases our trouble; whereas the turning of the mental eye to an image in a different direction causes the other image to drop silently from the field of vision. Many a man wastes years in combating impure thoughts, when quiet occupation of the mind with pure ones would leave no room for his assailants; further, as the mind thus draws to itself matter, which does not respond to the evil, he is gradually becoming positive, unreceptive to that kind of thought.

—ANNIE BESANT.

Be noble in every thought
And in every deed.

Always inculcate the paramount necessity of the strict practice of purity of thought, words and deeds. Words and deeds are merely the audible and visible outcomes of the invisible intangible thought. Words and deeds therefore being the manifestations of thought, unless the latter is kept pure, the other two cannot be so. Purity of thought is consequently the main object to be attained.

Thales the Milesian, one of the seven wise men of Greece, was asked, what was the quickest thing; he

answered, "A man's thoughts, because in one moment they run over all the universe."

Let not evil thoughts enter my mind. Oh Lord, make my mind such as to rest firmly at your feet. By your grace let this feeling of devotion bear fruit. Tukâ says now there is no (real) benefit without it (feeling of devotion).

—TUKÂRÂM.*

* *A Marâthi poet.*

148. TIME.

Time cures every ill.

—PROVERB.

Time solves all doubt,
By bringing Truth, his glorious daughter, out.

Time tries the troth in everything.

—T. TUSSER.

Time is the nurse and breeder of all good.

—SHAKESPEARE.

Time is the greatest innovatour; it innovateth greatly, but quietly, and by degrees, scarce to be perceived.

—BACON.

Time is the most undefinable yet paradoxical of things; the past is gone, the future is not come, and the present becomes the past, even while we attempt to define it, and like the flash of the lightning at once exists and expires.—Time is the measurer of all things, but is itself immeasurable, and the grand discloser of all things, but is itself undisclosed.

—COLTON.

Time is a file that wears and makes no noise.

—OLD ITALIAN PROVERB.

Time is awake, while mortals are asleep,
None can eludo his grasp, or curb his course,

He passes unrestrained o'er all alike.*

—"MAHÂBHÂRATA".

Time and tide wait for no man.

Come what come may;
Time and the hour runs through the roughest day.

—SHAKESPEARE.

Time wears all his locks before,
Take thy hold on his forehead;
When he flies he turns no more,
And behind his scalp's naked.
Works adjourn'd have many stays,
Long demurs breed new delays.

—SOUTHWELL.

There is no hand to catch time.

—BENGALI PROVERB.

Of all prodigality that of time is the worst.

Procrastination is the thief of time.

—YOUNG.

Lost wealth may be replaced by industry, lost knowledge by study, lost health by medicine; but lost time is gone for ever.

The hours perish and are laid to our charge.

But the tender grace of a day that is dead
Will never come back to me.

—TENNYSON.

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* *From Indian Wisdom by Monier Williams.*

Since Time is not a person we can overtake when he is past, let us honour him with mirth and cheerfulness of heart while he is passing.

—GOETHE.

Franklin said: "Dost thou love life? Then do not squander time, for that is the stuff life is made of."

Wisdom walks before time, opportunity with it, and repentance behind it; he that has made it his friend, will have little to fear from his enemies, but he that has made it his enemy, will have little to hope from his friends.

—COLTON.

We take no note of time
But from its loss. To give it then a tongue
Is wise in man. As if an angel spoke,
I feel the solemn sound. If heard aright,
It is the knell of my departed hours:
Where are they? With the years beyond the flood.
It is the signal that demands despatch:
How much is to be done? My hopes and fears
Start up alarm'd, and o'er life's narrow verge
Look down.

—EDWARD YOUNG.

We all of us complain of the shortness of time, said Seneca, and yet have much more than we know what to do with. Our lives, says he, are spent either in doing nothing at all, or in doing nothing to the purpose, or in doing nothing that we ought to do. We are always complaining our days are few, and acting as though there would be no end of them.

Those who employ their time ill are the first to complain of its shortness. As they spend it in dressing, eating, sleeping, foolish conversation, in determining what they ought to do, and often in doing nothing, time is wanting to them for their real business and pleasures; those, on the contrary, who make the best use of it have plenty and to spare.

One has always time enough if one will apply it well.

—GOETHE.

Those who have most to do and are willing to work will find the most time.

Order is the best manager of time; for unless work is properly arranged, Time is lost; and once lost, it is gone for ever.

—SMILES.

Make the most of time, it flies away so fast; and yet method will teach you to win time.

—GOETHE.

"Take care of the pence; for the pounds will take care of themselves" was a very just and sensible reflection. * * * I therefore recommend to you to take care of minutes; for hours will take care of themselves.

—LORD CHESTERFIELD.

There is no saying shocks me so much as that which I hear very often, that a man does not know how to pass his time.

—COWLEY.

Swiftly the rapid river flows,
Nor heeds the pensive stranger's eye,
No stay, no rest its current knows,
Stream after stream still passes by;
So move our ages, months and days,
Successive years still gliding on,
We gaze at time, and while we gaze
That time is gone—for ever gone.
O could I wisely time improve,
And learn each moment how to live,
Increase in all the fruits of love
Till called to realms of bliss above,
I shall the end of time survive.*

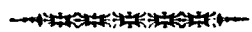
There is no remedy for time misspent;
No healing for the waste of idleness
Whose very languor is a punishment,
Heavier than active souls can feel or guess.
O hours of indolence and discontent,
Not now to be redeemed! Ye sting not less
Because I know this span of life was lent
For lofty duties, not for selfishness.
Not to be wiled away in aimless dreams,
But to improve ourselves, and serve mankind,
Life and its choicest faculties were given.
Man should be ever better than he seems:
And shape his acts, and discipline his mind,
To walk adorning earth, with hope of heaven.
—De Vere.

Time that is once passed does not return again;
Do not therefore waste it, bear in mind what is said.

* *From Moral and Entertaining Anecdotes.*

The poor man who uses his time in proper diligence
May sometimes acquire great riches, know it, oh friend, for certain.
There are many important duties for man to discharge in life ;
Waste not even a single moment and God will give you the fruit.

—NARMADÂSHANKAR.*



* *A Gujarâti poet.*

149. TIT FOR TAT.

A MERCHANT OF CHINA AND HIS NEIGHBOUR.

A certain merchant of China, going one day on a journey, placed in his neighbour's charge a hundred weight of iron. Not having had the success for which he hoped, he returned home. The first thing he did on his arrival, was to go to his friend's house.

"My iron," said he.

"Your iron! I am sorry to tell you bad news. An accident has happened that nobody could foresee; a rat has eaten it all. But what can be done? There is always in a granary some hole where the little animals enter, and commit a thousand depredations."

The merchant is astonished at such a miracle, and pretends to believe it. A few hours after, he finds his neighbour's child in the by-path, takes him home with him, and shuts him up in a room under lock and key. The next day he invites the father to sup with him.

"Excuse me, I pray you; all pleasures are lost to me. They have stolen my son. He is my only one—alas! what do I say?—he is mine no more."

"I am sorry to hear this news; the loss of an only son must affect you much. But, my dear neighbour, I will tell you that last evening, as I was going out, I saw an owl carry off your child!"

"Do you take me for an idiot, to wish to make me believe such a story? How! an owl, which weighs at most two or three pounds, carry off a child that weighs at least fifty? The thing is absurd, impossible!"

"I cannot tell you how it was done; but I saw it with my own eyes, I tell you. Besides, how do you find it strange and impossible, that the owls of a country where a single rat eats a hundred weight of iron should carry off a child that weighs only half a hundred weight?"

The neighbour upon this found that he was not dealing with a fool, and returned the iron to the merchant in exchange for his son.

—A CHINESE STORY.

A CAMEL AND A JACKAL.

There once lived a Camel and a Jackal who were great friends. One day the Jackal said to the Camel, "I know that there is a fine field of sugar-cane on the other side of the river. If you will take me across I'll show you the place. This plan will suit me as well as you. You will enjoy eating the sugar-cane, and I am sure to find many crabs, bones, and bits of fish by the river-side, on which to make a good dinner."

The Camel consented, and swam across the river, taking the Jackal, who could not swim, on his back. When they reached the other side, the Camel went to eat the sugar-cane, and the Jackal ran up and down the river-bank devouring all the crabs, bits of fish, and bones he could find.

But being so much smaller an animal, he had made an excellent meal, before the Camel had eaten more than two or three mouthfuls; and no sooner had he finished his dinner, than he ran round and round the sugar-cane field, yelping and howling with all his might.

The villagers heard him and thought, "There is a jackal among the sugar-canes; he will be scratching holes in the ground, and spoiling the roots of the plants." And

they went down to the place to drive him away. But when they got there, they found to their surprise not only a jackal, but a camel who was eating the sugar-canes! This made them very angry and they caught the poor camel, and drove him from the field, and beat him until he was nearly dead.

When they had gone, the Jackal said to the Camel, "We had better go home." And the Camel said, "Very well, then jump upon my back as you did before."

So the Jackal jumped upon the Camel's back, and the Camel began to recross the river. When they had got well into the water, the Camel said, "This is a pretty way in which you have treated me, friend Jackal. No sooner had you finished your own dinner than you must go yelping about the place loud enough to arouse the whole village, and bring all villagers down to beat me black and blue and turn me out of the field before I had eaten two mouthfuls! What in the world did you make such a noise for?"

"I don't know," said the Jackal. "It is a custom I have. I always like to sing a little after dinner."

The Camel waded on through the river. The water reached upto his knees—then above them—up, up, up, higher and higher, until he was obliged to swim. Then turning to the Jackal he said, "I feel very anxious to roll." "O, pray don't; why do you wish to do so?" asked the Jackal. "I don't know," answered the Camel: "it is a custom I have. I always like to have a little roll after dinner." So saying, he rolled over in the water, shaking the Jackal off as he did so. And the Jackal was drowned, but the Camel swam safely ashore.*

From Old Deccan Days, by Mary Frere.

A GENTLEMAN AND A BOY.

A boy was one day sitting on the steps of a door. He had a broom in one hand and in the other a large piece of bread and butter, which somebody had kindly given him. While he was eating it, and merrily humming a tune, he saw a poor little dog quietly sleeping not far from him. He called out to him, "Come here, poor fellow!"

The dog, hearing himself kindly spoken to, rose, pricked up his ears and wagged his tail. Seeing the boy eating, he came near him. The boy held out to him a piece of his bread and butter. As the dog stretched out his head to take it, the boy hastily drew back his hand and hit him a hard rap on the nose. The poor dog ran away, howling most dreadfully, while the cruel boy sat laughing at the mischief he had done.

A gentleman who was looking from a window on the other side of the street saw what the wicked boy had done. Opening the street door, he called him to cross over; at the same time, holding up a sixpence between his finger and thumb.

"Would you like this?" said the gentleman.

"Yes, if you please, Sir," said the boy, smiling; and he hastily ran over to seize the money.

Just at the moment that he stretched out his hand, he got so severe a rap on the knuckles, from a cane which the gentleman had behind him, that he roared out like a bull!

"What did you do that for?" said he, making a very long face and rubbing his hand. "I didn't hurt you, nor ask you for the sixpence."

"What did you hurt that poor dog for just now?" said the gentleman. "He didn't hurt you, nor ask you

for your bread and butter. As you served him I have served you. Now remember, dogs can feel as well as boys, and learn to behave kindly towards dumb animals in future."

—"ROYAL READERS, No. 3."

A MINISTER AND A BEAU.

A Gospel minister, of some renown,
Once took a journey to a distant town,
His name and errand, I'll not stop to say,
'Twould only check my story on its way.
Well, he got seated in the warm stage-coach,
And watched the other passengers approach.
First came a lady, young and passing fair;
And next a whiskered beau with dashing air.
They placed themselves inside; the vulgar crew
Swarm'd to the top.
All's right! now off, Jehu!
Smack went the whip—off started horses' heels,—
Out splashed the mud,—round went the dizzy wheels.
They clear the town; the rattling stones recede,
And nought but country then retards their speed.
Our spruce young spark, now feeling quite at ease,
Ever intent his charming self to please,
Produced a tube, of vile obnoxious weed,
Call'd a cigar—most ill-behaved indeed!
The man of peace was shock'd beyond compare,
And turning said, "Sir, I must needs declare
Smoking in coaches never was allow'd,
And with a lady too!" The lady bowed.
The whisker'd boor made very quick reply,
"What, do you preach in coaches, my old boy?
Do you insult me, Sir, or do you joke?
I've paid my fare, and have a right to smoke,

Or do what else I please with what's my own ;
Do you the same—let other men alone."
The sage, observing well the creature's *head*,
Perceived his puppy *brains* were cased in *lead* ;
So, finding reason for the task unfit,
Resolved to point his arguments with wit.
Silent he sat, until the steeds were changed,
Then, while that bustling business was arranged,
He stepped into the bar,—"good hostess, pray,
Let me have two tallow candles,—nay,
Don't look surprised; I am in earnest quite,
And one of them be kind enough to light."
"To light the candle, sir! you surely joke!"
"Oh, no, I don't, I want some candle smoke."
The obedient dame uplifted hands and eyes,
And, to the other passengers' surprise,
Brought him the lighted candle safe to hand,
And from the sage received her due demand.
The gentle lady scarce knew what to think,
Until she saw one eye give half a wink,
Which spoke of some sly joke he had in head,
So quite demure she sat, and nothing said.
The burning candle left an inch of wick;
Then lighted he the other—what a trick!
Soon as the mantling flame was fix'd and true,
The elder burning candle out he blew,
To windward of his neighbour. My good stars!
He look'd as fierce as cruel-minded Mars.
O what a fume saluted his poor nose!
Out broke his wrath,—"Sir, what d'ye mean by this?"
The sly old man said, "Pray, sir, what 's amiss?
I have paid my fare, then let me smoke, I say;
The candle's mine, mind your own business, pray!"
The lady laughed—who could a laugh restrain?

The beau rebuk'd, with all his might and main,
Threw his cigar into the turnpike mud,
Where it lay hissing in the puddly flood.
He laugh'd and blush'd, own'd the retort was due,
And kept good fellowship the journey through.
Ye who to teaching leaden heads aspire
Charge your bright arguments with smoke and fire.

—"TEMPERANCE RECITER."

150. TO-MORROW.

Where art thou, beloved To-morrow ?
Whom young and old, and strong and weak,
Rich and poor, through joy and sorrow,
Thy sweet smiles we ever seek :—
In thy place—ah ! well-a-day !
We find the thing we fled—To-day.

—SHELLEY.

Our yesterday's to-morrow now is gone,
And still a new to-morrow does come on,
We by to-morrows draw out all our store,
Till the exhausted well can yield no more.

—COWLEY.

He who takes the best care of to-day has the least fear of to-morrow.

Enjoy yourself to-day ; do not grieve for to-morrow.

—PERSIAN PROVERB.

Do to-day what you think of doing to-morrow, and do now what you mean to do to-day ; for death does n care to see whether or not a certain man has done his mission.

—JAIN PRECEPT.

Do not depend on to-morrow. If you are not prepared to-day, how will you be prepared to-morrow ! So do immediately what you ought towards progress. To-

morrow is an uncertain day, and how do you know that you shall be alive to-morrow?

—"WAY TO A HOLY LIFE."

Let not the work of to-day be put off till to-morrow.

—SIR R. L'ESTRANGE.

Never leave that till to-morrow which you can do to-day.

—FRANKLIN.

Yesterday is gone, and to-morrow (i. e. the day of judgment) is still in the bud (i. e. has not come to existence). Consider to-day a (fit) opportunity between this and that. (Meaning—make the most of the present that lies between the Past and the Future).

—"ODES OF SÂDI."*

Don't tell me of to-morrow:
Give me the man who'll say,
That when a good deed's to be done
"Let's do the deed to-day."
We may all command the present,
If we act and never wait;
But repentance is the phantom
Of a past that comes too late.

Don't tell me of to-morrow;
There is much to do to-day,
That can never be accomplished
If we throw the hours away.
Every moment has its duty,
Who the future can foretell?

* *Translated by D. F. Mulla.*

Then why put off till to-morrow,
What to-day can do as well?

Don't tell me of to-morrow;
If we look upon the past,
How much that we have left to do,
We cannot do at last;
To-day it is the only time,
For all on this frail earth;
It takes an age to form a life
A moment gives it birth.

In the down-hill of life, when I find I'm declining,
May my fate no less fortunate be
Than a snug elbow-chair will afford for reclining,
And a cot that overlooks the wild sea;
With an ambling pad-pony to pace o'er the lawn,
While I carol away idle sorrow,
And blithe as the lark that each day hails the dawn,
Look forward with hope for to-morrow.

With a porch at my door, both for shelter and shade too,
As the sunshine or rain may prevail;
And a small spot of ground for the use of the spade too,
With a barn for the use of the flail:
A cow for my dairy, a dog for my game,
And a purse when a friend wants to borrow;
I'll envy no Nabob his riches or fame,
Or what honours may wait him To-morrow.

From the bleak northern blast may my cot be completely
Secured by a neighbouring hill;

And at night may repose steal upon me more sweetly
By the sound of a murmuring rill:
And while peace and plenty I find at my board,
With a heart free from sickness and sorrow,
With my friends may I share what To-day may afford,
And let them spread the table To-morrow.

And when I at last must throw off this cov'ring
Which I've worn for three score years and ten,
On the brink of the grave I'll not seek to keep hov'ring
Nor my thread wish to spin o'er again:
But my face in the glass I'll serenely survey,
And with smiles count each wrinkle and furrow;
As this old worn-out stuff, which is thread-bare To-day
May become Ever-lasting To-morrow.

—J. COLLINS.

Tell me not of to-morrow; calm
In His great hand I would abide
Who fills my present hour with balm,
And trust, whate'er betide.

—H. ALFORD.

151. TONGUE (government thereof). SPEECH AND SILENCE.

GOVERNMENT OF THE TONGUE.

What is the tongue in the mouth of a wise man?
The key of the door of an accomplished man's treasure.
Should the door be shut, how can one tell
Whether he is a vendor of gems, or a glass-blower?

—SÂDI'S GULISTÂN.*

The tongue is not steel, yet it cuts.

Of all government, that of the tongue is the most difficult.

He, who cannot hold his tongue, is unworthy of having one.

He, who has no check upon his tongue, has no truth in his heart; keep him not company; he will kill you on the highway. †

—KABÎR.

One whose tongue is cut out, (and who is) seated in a corner deaf and dumb,
Is better than a person who controlleth not his tongue.

—SÂDI'S GULISTÂN.*

Translated by Platts.
† *From the Works of H. H. Wilson.*

To curb the tongue and moderate the speech,
Is held to be the hardest of all tasks.
The words of him who talks too volubly
Have neither substance nor variety.*

—"MAHÂBHÂRATA."

Every unbridled tongue in the end shall find itself unfortunate.

—EURIPIDES.

A long tongue makes life short.

—ARABIC PROVERB.

The tongue talks at the head's cost.
He that strikes with his tongue, must ward with his head.

Let not the tongue utter what the head may have to pay for.

—PORTUGUESE PROVERB.

The best quality of man is the restraining of his tongue.

—ARABIC PROVERB.

The Prophet (Muhammed) said, "Shall I not inform you of those things which are regulated and restrained by religion?" "Yes, O! Prophet of God," was the reply. Then the Prophet took hold of his tongue and said, "Restrain this."

—"MISHCAT-UL-MÂSABÍH."†

Who guards his tongue preserves himself from calamity.

—ARABIC PROVERB.

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* *From Indian Wisdom by Monier Williams.*

† *Translated from Arabic by Captain Matthews.*

Whoso keepeth his mouth and his tongue keepeth his soul from troubles.

—"BIBLE–PROVERBS."

There is many a man whose tongue might govern multitudes, if he could only govern his tongue.

Give your tongue more holidays than your hand or eyes.

Keep thy tongue from evil, and thy lips from speaking guile.

"BIBLE–PSALM 34."

He, that has no silver in his purse, should have silver on his tongue.

Be swift to hear, but cautious of your tongue, lest you betray your ignorance.

—WATTS.

O babbler, couldst thou but the cause divine,
Why one tongue only, but two ears are thine?

—TRENCH.

Two ears and but a single tongue
By nature's law to man belong!
The lesson she would teach is clear—
"Repeat but half of what you hear."

Two ears have been given thee and one tongue, that having heard twice, thou shouldst speak what is right.

—M. C. MUNSOOKH.*

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* *Translated by W. H. Hamilton.*

Men are born with two eyes, but one tongue, in order that they should see twice as much as they say; but from their conduct, one would suppose that they were born with two tongues and one eye, for those talk the most, who have observed the least; and obtrude their remarks upon everything, who have seen into nothing.

—COLTON.

When we are alone, we have our thoughts to watch, in our families, our tempers, and in society, our tongues.

The language of the eyes frequently supplies the place of that of the tongue.

—CRABB.

What roof covers the most noisy tenant?
—The roof of the mouth.

An unrestrained volubility and wantonness of speech, is the occasion of numberless evils and vexations in life. It begets resentment in him who is the subject of it; sows the seed of strife and dissension amongst others; and inflames little disgusts, and offences which, if let alone, would wear away of themselves; it is often of as bad effect upon the good name of others, as deep envy or malice: and to say the least of it in this respect, it destroys and perverts a certain equity, of the utmost importance to society to be observed; namely that praise and dispraise, a good or bad character, should always be bestowed according to desert. The tongue used in such a licentious manner is like a sword in the hand of a mad man; it is employed at random; it can scarce possibly do any good, and for the most part does a world

of mischief; and implies not only great folly and a trifling spirit, but great viciousness of mind, great indifference to truth and falsity, and to the reputation, welfare, and good of others.

—BISHOP BUTLER.

SPEECH.

All things are governed by speech; speech is the root, from speech they originate; that man verily who is dishonest in speech, is dishonest in all.

—MANU.

Sweetness of speech never fails of purpose, while at the same time it never pains any heart. A person of good acts and good, agreeable and sweet speeches has no equal.

—"MAHÂBHÂRATA."

Much insight and education,
Self-control and pleasant speech,
And whatever word be well-spoken:
This is the greatest blessing.*

—GAUTAMA.

Fair words hurt nè'er a bone,
But foul words break many a one.

Apt words have power to suage,
The tumours of a troubled mind.

—MILTON.

One mild word, says the proverb, will quench more heat than a bucket of water.

* *From David's Buddhism.*

For pleasing words are like to magic art,
That doth the charmed snake in slumber lay.

—SPENSER.

Good words are a string of pearls.

—CHINESE PROVERB.

Good words cost little and are worth much.

—HERBERT.

If you can't give sugar, talk Sugar.

—HINDUSTANI PROVERB.

It is necessary to one's personal happiness to exercise control over one's words as well as acts; for there are words that strike even harder than blows; and men may "speak daggers" though they use none.

—SMILES.

A word once uttered cannot be recalled.

A word rashly spoken cannot be brought back by a chariot and four horses.

—CHINESE PROVERB.

Of thy word unspoken thou art master; thy spoken word is master of thee.

—EASTERN PROVERB.

Sometimes words wound more than swords.

Deliberate much before doing or saying anything, for you have not the power of recalling what has been said or done.

The speech of a man explains his worth and interprets his intellect.

—Arabic Proverb.

A man is known by his words, as a tree is by the fruit; and, if we would be apprised of the nature and qualities of any one, let him but discourse, and he himself will speak them to us, better than another can describe them. We may therefore perceive how proper it, is for those to hold their tongues who would not discover the shallowness of their understandings.

* * * *

The deepest rivers are most silent; the greatest noise is ever found where there is the least depth of water. And it is a true observation, that those who are the weakest in understanding, and most slow of apprehension are generally the strongest in opinion, and most precipitate in uttering their crude conceptions.*

A sensible man gives not an answer,
Except when people put him a question.
Though the loquacious man be in the right,
People will regard his claim (to be heard) as absurd.

—Sâdi's Gulistân.†

Give every man thine ear, but few thy voice.

—Shakespeare.

Speech is silvern, silence is golden: speech is human, silence is divine.

—German Proverb.

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* *From Bewick's Select Fables.*

† *Translated by Platts.*

Though in the opinion of the wise silence is good-breeding,
(Yet) when good will come of it, better is it that thou endeavour to speak freely.
Two things constitute levity of mind—to be silent
When it is right to speak, and to speak when one ought to be silent.

—SÂDI'S GULISTÂN.*

He who reflects not in giving an answer,
His words will generally be unbefitting.
Either adorn thy speech with sense, like a man,
Or remain silent like beasts.

—SÂDI'S GUSLISTÂN.*

The speech of him is the more excellent, who speaks more true.

—"MAINYO-I-KHIRAD."†

So long as thou perceivest not clearly that it is quite right to speak,
Thou oughtest not to open thy mouth to speak.

—SÂDI'S GULISTÂN.*

Never use a word that may offend a chaste ear.

—MORAL MAXIM.

Make up thy mind then alone to speak,
When thou knowest that speaking will effect thy purpose.

—SÂDI'S GULISTÂN.*

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* *Translated by Platts.*
† *Translated by West.*

When you have nothing to say, say nothing; a weak defence strengthens your opponent, and silence is less injurious than a bad reply.

—COLTON.

The more we speak of ourselves in superlatives, the more will others speak of us in diminutives.

Never speak by superlative, in doing so you will be sure to wound either truth or prudence. Exaggeration is neither thoughtful, wise nor safe.

The best of speech is that which is short, and to the purpose.

Men of few words are the best men.

—SHAKESPEARE.

Speak but little, and let that little be the truth,
Spend but little, and let that little be cash down.

We will not stand to prate,
Talkers are no great doers.

—SHAKESPEARE.

Words are like leaves, and where they most abound,
Much fruit of sense beneath is rarely found.

—POPE.

The greatest talkers in the days of peace have been the most pussillanimous in the day of temptation.

—JERMY TAYLOR.

The eyes see dimly from incessant babbling,
Kabîr cries aloud, and says, understand the word that is spoken.*

—KABÎR.

He who says what he likes, shall hear what he does not like.

—PROVERB.

If thou wishest to be wise,
Keep these words before thine eyes:—
What thou speak'st, and *how*, beware!
Of whom—*to* whom—*when*—and *where*.

—MORAL MAXIM.

Regard not who it is which speaketh, but weigh only what is spoken.

—HOOKER.

Be true to every inmost thought,
And as thy thought, thy speech:
What thou hast not by suffering bought,
Presume thou not to teach.

—H. ALFORD.

How gloomy would human society be, and how diminished would the comfort be which we derive from it, if we had not the faculty of communicating our thoughts by speech; and if we could not unburden our hearts in the bosom of a friend! How deplorable would our lot be, if we were in the number of those unfortunate persons, who, from their infancy, have been deprived of

* *From the Works of H. H. Wilson.*

the use of speech! Are there not several of these unhappy people among us? Let us learn from them, as often as we see them, to esteem our happiness; and to render thanks to the Lord, that among the multitude of benefits with which he has blessed us, we have the gift of speech. Let us make a salutary use of it; let us employ it to glorify the Supreme Being, and to edify, comfort, and instruct our brethren.

—STURM'S REFLECTIONS.

We ought to dread what Speech can do,
And mortal words have done,
As vain or vile, or false or true,
Since Language first begun;

For speech the soul can so empower,
For fiend's or angel's work,
That Death or Life, each dawning hour,
Within some tone may lurk.

A speechless thought innocuous seems
To all except the Mind,
Through whose vague depths, it acts or dreams,
For self or for mankind;

But when abroad, by speech, or press,
Our Thoughts their course begin,
Conception cannot dare to guess
What conquest they may win.

Through regions, empires, heart and home,
A trackless Thing it hies,
And through eternity will roam,—
For influence never dies.

To counsel, flatter, charm, or cheer,
How potent human speech!

To summon smiles, or mould a tear
To pray, rebuke, or preach,—

Thus life and death within the spell
Of living words reside,
And blest are they, who wield them well,
Remembering Him who "sighed!"
—ROBERT MONTGOMERY.

Speak gently—it is better far
To rule by *love* than fear;
Speak gently—let not harsh words mar
The good we might do here.

Speak gently—*love* should whisper low,
To friends, when faults we find;
Gently let truthful accents flow,
Affection's voice is kind.

Speak gently to *the little child*
Its love be sure to gain;
Teach it in accents soft and mild—
It may not long remain.

Speak gently to the *young*, for they
Will have enough to bear;
Pass through this life as best they may,
'Tis full of anxious care.

Speak gently to the *aged one*,
Grieve not the care-worn heart;
The sands of life are nearly run;
Let such in peace depart.

Speak gently, kindly to *the poor*
Let no harsh tone be heard;

They have enough they must endure,
  Without an unkind word.

Speak gently to *the erring*—know
  That thou art also man;
Perchance unkindness drove them so—
  O win them back again.

Speak gently—for 'tis *like the Lord*,
  Whose accents, meek and mild,
Bespoke Him as the Son of God,
  The gracious, holy child.

—"TEMPERANCE RECITER."

SILENCE.

Remember that valuable as is the gift of speech, the gift of silence is often more valuable.

How shall the praise of silence best be told?
To speak is silver, to hold peace is gold.

—TRENCH.

Keep your mouth shut, and your eyes open.

—OLD ITALIAN PROVERB.

Things unsaid have sometimes a greater effect than said.

Better that silence be kept than that a word be spoken which is untrue.

—"HITOPADESHA."*

Speak not, rather than speak ill.

Prof. Johnson's edition.

Silence is the happiest course a man can take who is diffident of himself.

—ROCHEFOUCAULD.

The tree of silence bears the fruit of peace.

—ARABIC PROVERB.

Zeno, of all virtues, made his choice of silence.

Upon the whole matter if people would observe the obvious occasions of silence, if they would subdue the inclination to tale-bearing, and that eager desire to engage attention, which is an original disease in some minds, they would be in little danger of offending with their tongue, and would in a moral and religious sense have due government over it.

—BISHOP BUTLER.

What can you not name without breaking it?

Ans. Silence.

REPLY OF THE PERSIAN PRIME MINISTER.

A body of Indian sages were once discussing the excellencies of Buzurjmihr (Prime Minister of a King of Persia), and after all could speak of no fault but this, to wit, that he was slow of speech, that is, delayed long, and his hearers had to wait a long time before he brought out his words. Buzurjmihr heard (this) and said, "It is better to reflect on what I shall say than to suffer remorse for what I have said."

—SÂDI'S GULISTÂN.*

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* *Translated by Platts.*

THE GRECIAN PHILOSOPHER AND THE AMBASSADOR.

When many Grecian philosophers had a solemn meeting before the ambassador of a foreign prince, each endeavoured to show his parts by the brilliancy of his conversation, that the ambassador might have something to relate of the Grecian wisdom. One of them, offended no doubt, at the loquacity of his companions, observed a profound silence; when the ambassador, turning to him, asked, "But what have you to say, that I may report it?" He made this laconic, but very pointed reply, "Tell your King that you have found one among the Greeks who knew how to be silent."

152. THE TRAVELLER (foolish).

THE FOOLISH TRAVELLER.

There was a prince of high degree,
As great and good as prince could be;
Much power and wealth were in his hand,
With lands and lordships at command.

One son, a favourite son, he had,
An idle, thoughtless kind of lad;
Whom, spite of all his follies passed,
He meant to make his heir at last.

The son escaped to foreign lands,
And broke his gracious sire's commands;
Far, as he fancied, from his sight,
In each low joy he took delight.

The youth, detesting peace and quiet,
Indulged in vice, expense, and riot;
Of each wild pleasure rashly tasted,
Till health declined and substance wasted.

The tender sire, to pity prone,
Promised to pardon what was done;
And, would he certain terms fulfil,
He should receive a kingdom still.

The youth the pardon little minded,
So much his sottish soul was blinded;
But though he mourned no past transgression,
He liked the future rich possession.

He liked the kingdom when obtained,
But not the terms on which 'twas gained;
He hated pain and self-denial,
Chose the reward, but shun the trial.

He knew his father's power, how great;
How glorious too the promised state!
At length resolves no more to roam,
But straight to seek his father's home.

His sire had sent a friend to say,
He must be cautious on his way;
Told him what road he must pursue,
And always keep his home in view.

The thoughtless youth set out indeed,
But soon he slackened in his speed;
For every trifle by the way
Seduced his idle heart astray.

By every casual impulse swayed,
On every slight pretence he staid;
To each, to all, his passions bend,
He quite forgets his journey's end.

For every sport, for every song,
He halted as he passed along;
Caught by each idle sight he saw,
He'd loiter e'en to pick a straw.

Whate'er was present seized his soul,
A feast, a show, a brimming bowl;
Contented with this vulgar lot,
His father's house he quite forgot.

Those slight refreshments by the way,
Which were but meant his strength to stay,

So sunk his soul in sloth and sin,
He looked no farther than his inn.

His father's friend would oft appear,
And sound the *promise* in his ear;
Oft would he rouse him—"Sluggard, come
This is thy inn, and not thy home."

Displeased he answers, "Come what will,
Of present bliss I'll take my fill;
In vain you plead, in vain I hear;
Those joys are distant, these are near."

Thus perished, lost to worth and truth,
In sight of home, this hapless youth;
While beggars, foreigners, and poor,
Enjoyed the father's boundless store.

APPLICATION.

My fable, reader, speaks to thee:—
In God this bounteous father see;
And in his thoughtless offspring trace
The sinful, wayward human race.

The friend the generous father sent,
To rouse, and to reclaim him, meant,
The faithful minister you'll find,
Who calls the wandering, warns the blind.

Reader awake: this youth you blame:
Are not *you* doing just the same?
Mindless your comforts are but given,
To help you on your way to heaven.

The pleasures which beguile the road,
The flowers with which your path is strowed;

To these your whole desires you bend,
And quite forget your journey's end.

The meanest toys your soul entice,
A feast, a song, a game at dice;
Charmed with your present paltry lot,
Eternity is quite forgot.

Then listen to a warning friend,
Who bids you mind your journey's end;
A wandering pilgrim here you roam;
This world 's your Inn, the next your Home.

—HANNAH MORE.

153. TRUTH AND FALSEHOOD.

TRUTH.

That there is in the human mind a natural or instinctive principle of veracity, has been remarked by many authors; the same part of our constitution which prompts to social intercourse, prompting also to sincerity in our mutual communications. Truth is always the spontaneous and native expression of our sentiments; whereas falsehood implies a certain violence done to our nature, in consequence of the influence of some motive which we are anxious to conceal.*

Speaking the truth is a common debt we owe to all mankind. Speech is given to us as the instrument of intercourse and society one with another, the means of discovering the mind, which otherwise lies hid and concealed; so that were it not for this our conversations would be the same as of beasts. Now being intended for the good and advantage of mankind, it is a due to it, that it be used to that purpose; but he that lies is so far from paying that debt, that on the contrary he makes his speech the means of injury, and deceiving him he speaks to.

—"THE WHOLE DUTY OF MAN."

There is no duty which is higher than truth, and no sin more heinous than untruth. Indeed, Truth is the very foundation of righteousness.

—"MAHÂBHÂRATA."

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* *From Stewart's Philosophy.*

Truth is the highest thing that man may keep.

—CHAUCER.

The basis of all excellence is truth.

—JOHNSON.

Truth is such a virtue, that without it
Strength is weakness, justice tyranny,
Humility pride, and piety hyprocrisy; for in these truth is all in all,
The central and chief stone on which the virtue of our actions must repose,
Or, failing it, will fall to contrarieties: on truth then, found thy being,
As on a rock, 'gainst which the storms of passion wreak themselves in vain.
Truth against all the world, for it outlives it, and blooms immortally.

—CHARLES HENRY HANGER.

The Arabs say, "There is no ally surer than truth."

The truth is daughter of God.

—SPANISH PROVERB.

Truth evermore has been the love
Of holy saints and God above,
And he whose lips are truthful here
Wins after death the highest sphere.
As from a serpent's deadly tooth,
We shrink from him who scorns the truth.

—RÂMA.

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* *From the Râmâyana, translated by Grifith.*

God Himself is Truth; in propagating which, as men display a greater integrity and zeal, they approach nearer to the similitude of God, and possess a greater portion of His Love.

—MILTON.

No act of devotion can equal truth; no crime so heinous as falsehood; in the heart where truth abides, there is my abode.*

—KABÎR.

Tell truth and shame the devil.

—SHAKESPEARE.

The Prophet (Muhammed) said:

Quit that which throws you into doubt, and incline towards that which dost not cast you into doubt; because truth is the cause of comfort to the heart; and verily lying is a cause of doubt, and hesitation; I mean, make choice of truth, and leave falsehood.

—"MISHCAT-UL-MASÂBIH." †

Lie not; but let thy heart be true to God,
Thy mouth to it, thy actions to them both:
Cowards tell lies, and those that fear the rod;
The stormy working soul spits lies and froth.
Dare to be true. Nothing can need a lie:
A fault, which needs it most, grows two thereby.

—GEORGE HERBERT.

He that speaketh truth sheweth forth righteousness: but a false witness deceit.

—"BIBLE—PROVERBS 12."

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* *From the Works of H. H. Wilson.*

† *Translated from Arabic by Captain Matthews.*

Speak truly, and each word of thine shall be a fruitful seed.

The lip of truth shall be established for ever; but a lying tongue is but for a moment.

—"BIBLE-PROVERBS 12."

Truth, sacred truth, shall flourish and prevail,
While all the arts of fraud and falsehood fail;
The flimsy cheat wise judges soon descry;
Sure those will rob, who scruple not to lie.

They whose eating is solely for the sustaining of life; and whose speech is only to declare truth, surmount difficulties.

—"HITOPADESHA." †

Do not speak falsehood, for it brings distress;
With truth our desires are gratified, and we secure happiness.
Prayers, religious austerities, visit to holy places, and charity,
All is easy to practise, only truthfulness is difficult and this is the means of obtaining honor.

—SÂMAL.‡

There is more profit in a distasteful truth than deceitful sweetness.

If a person has become notorious for lying,
Though he speak the truth, thou wilt say,
"It is false."

• *From Bewick's Select Fables.* † *Prof. Johnson's edition.*
‡ *A Gujarâti poet.*

If one with whom truthfulness is a habit
Makes a slip, people forgive him;
But if one has become noted for lies,
People will not again believe the truth from him.

—SÂDI'S GULISTÂN.*

He who grieves at another's griefs, rejoices at other's joys,
And who is a friend to truth, is always helped by God.

—SÂMAL.†

When by night the frogs are croaking,
Kindle but a torch's fire,
Ha! how soon they all are silent! Thus
Truth silences the liar.

—LONGFELLOW.

Truth and falsehood stand to one another in the relation of a stone to an earthen vessel. If a stone be thrown at an earthen vessel, the latter will break. In either case it is the earthen vessel that suffereth. ‡

—SIKH TEACHING.

Patience, discreetness, and benignity:—
These be the lovely playmates of pure verity.

—DR. H. MORE.

The greatest friend of Truth is Time, her greatest enemy is Prejudice, and her constant companion is Humility.

—COLTON.

Translated by Platts. † *A Gujarâti poet.*
From a Lecture on the Sikhs by Mr. Macauliffe, C.S.

The spirit of truth dwelleth in meekness. With the humble there is perpetual peace.

If a man be sincerely wedded to Truth, he must make up his mind to find her a portionless virgin, and he must take her for herself alone.

—COLTON.

He who is himself a true man, has a chance to know the truth of men, when he sees them; he who is not, has none.

—THOMAS CARLYLE.

If you want a man to be truthful, don't ask him where he has been.

Truth is a star that ever shines
With dazzling purity so bright,
Ills may assail it—envy, hate
May seek to cloud or dim its light;
But like a star mid darksome skies,
It shineth still with clear ray,
Revealing wrong and all false deeds,
And pointing out the one true way.
Thus, unappalled, its gentle light
Doth live with sinless peace to see
Base falsehood crushed beneath its feet,
And truth doth gain the victory.
E'en flattery's voice doth lose its power,
Disclosed by truth's pure, constant light.
It guides the world to noble deeds,
To learn the truth of good and right;
It cheers with joy the face of earth,
Dispels deceit and all false pride,

And bids the rising world look up,
  And take truth's light to cheer and guide.
Where truth doth dwell there must be love,
  In groves of shade, or hills of sheen,
Truth is of God, and God is love,
  And where He is truth's light is seen.
All nature's works do speak of truth,
  And all fair things seem brighter far,
Knowledge unfolds, and wisdom speaks,
  When lighted by truth's dazzling star.
Then truth, shine on!—oh, spread thy light,
  Disperse the darkness that doth rise:
Speak hope, repentance unto all,
  And teach of love beyond the skies.
Shine on, O star! It is ordained
  Vanquished thou shalt never be,
But to the end of time shalt stand,
  And even through eternity!

THE DUCHESS AND THE KING.

The Duchess de Longueville afforded a powerful instance of uprightness of conduct. Not being able to obtain a favour for one of her people from the king, the Duchess was so much hurt that she suffered some very indiscreet words to escape her, which were reported by a gentleman present to his Majesty, and from him to her brother. The latter declared that it could not be true, for he would not believe his sister had lost her senses. "I will believe her, if she herself denies it," said the king.

The Prince went to his sister, and she concealed nothing from him. In vain he tried, during a whole afternoon, to persuade her that in this instance sincerity would be folly: that in justifying her to the king, he

believed he had spoken truth, and that it would be even more grateful to his Majesty for her to deny than own her fault. "Do you wish me to repair it," said she, "by a greater, not only towards God, but towards the king? I cannot lie to him, when he has the generosity to put faith in me, and believe me on my word. The man who has betrayed me is much to blame, but after all, I must not let him pass for a slanderer, which he is not."

She went the next day to Court, and having obtained a private audience of his Majesty, threw herself at his feet, and begged pardon for the indiscreet words which had escaped her, which her brother had not believed her capable of, saying that she would rather avow her fault than be justified at the expense of others. The King pardoned her immediately and ever after treated her with more particular kindness than before.*

TWO YOUNG MEN IN A SHOP.

Two young men went into a cook's shop, under pretence of buying meat; and while the cook's back was turned, one of them snatched up a piece and gave it to his companion, who presently clapt it under his cloak. The cook turning about again, and missing his piece, began to charge them with it; upon which, he that first took it, swore bitterly he had none of it. He that had it swore as heartily, that he had taken up none of his meat. Why look ye, gentlemen, says the cook, I see your equivocation; and though I can't tell which of you has taken my meat, I am sure, between you both, there's a thief, and a couple of rascals.

* *From Noble Deeds of Women, by Elizabeth Starling.*

Moral—Evading the truth is just as blameable as denying it.*

FALSEHOOD.

There are four sins of the speech:

1. Lying, 2. Slander, 3. Abuse, 4. Unprofitable conversation.

—THE ETHICS OF BUDDHISM.

Whoever in any special act is studious to make an outward show, to which no inward substance corresponds, is acting a lie, which may help him out of a difficulty perhaps for the occasion, but, like silvered copper, will be found out in due season.

—PROF. BLACKIE.

A lie faces God and shrinks from man.

—BACON.

A liar begins by making a falsehood appear like truth, and ends with making truth itself appear like falsehood.

Take heed that thou be not found a liar; for a lying spirit is hateful both to God and man. A liar is commonly a coward, for he dares not avow truth. A liar is trusted of no man; he can have no credit, either in public or private.

—SIR WALTER RALEIGH.

Blessed is that man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies.

—"BIBLE—PSALM 40."

* *From Bewick's Select Fables.*

Lying lips are abomination to the Lord; but they that deal truly are his delight.

—"BIBLE-PROVERBS 12."

He that speaketh lies shall perish.

—"BIBLE-PROVERBS 19."

Oh! 'tis a lovely thing for youth
To walk betimes in wisdom's way;
To fear a lie, to speak the truth,
That we may trust to all they say.
But liars we can never trust,
Though they should speak the thing that's true;
And he that does one fault at first,
And lies to hide it, makes it two.

—WATTS.

For little souls on little shifts rely,
And cowards arts of mean expedients try,
The noble mind will dare do anything but lie.

—DRYDEN.

A single lie destroys a whole reputation for integrity.

He who tells a lie is not sensible how great a task he undertakes; for he must be forced to invent twenty more to maintain one.

—POPE.

Show me a liar, and I will show thee a thief.

Gossiping and lying go hand in hand.

From Gracian's Art of Worldly Wisdom, translated from the Spanish by Jacobs.

The three essentials to a false story-teller are:

(a) a good memory,
(b) a bold face,
(c) fools for an audience.

The essence of lying is in deception, not in words; a lie may be told by silence, by equivocation, by the accent on a syllable, by a glance of the eye attaching a peculiar significance to a sentence; and all these kinds of lies are worse and baser by many degrees than a lie plainly worded; so that no form of blinded conscience is so far sunk as that which comforts itself for having deceived, because the deception was by gesture or silence instead of utterance; and finally, according to Tennyson's deep and trenchant line, "A lie which is half a truth is ever the worst of lies."

—JOHN RUSKIN.

Mal-information is more hopeless than non-information; for error is always more busy than ignorance. Ignorance is a blank sheet on which we may write; but error is a scribbled one on which we must first erase. Ignorance is contented to stand still with her back to the truth; but error is most presumptuous, and proceeds in the same direction. Ignorance has no light, but error follows a false one. The consequence is, that error, when she retraces her footsteps, has farther to go, before she can arrive at the truth, than ignorance.

—COLTON.

Concealing faults is but adding to them.

A fault is made worse by endeavouring to conceal it.

Denials make little faults great.

Confession of faults makes half amends. Denying a fault doubles it.

The first step towards amendment is the acknowledgment of a fault.

—CHAMBERS.

In vain thou striv'st to cover shame with shame;
Thou by evasions thy crime uncover'st more.

—MILTON.

An excuse is worse and more terrible than a lie, for an excuse is a lie guarded.

—POPE.

Where thou findest a Lie, that is oppressing thee, extinguish it. Lies exist there only to be extinguished; they wait and cry earnestly for extinction. Think well, meanwhile, in what spirit thou wilt do it: not with hatred, with headlong selfish violence; but in clearness of heart, with holy zeal, gently, almost with pity. Thou wouldst not replace such extinct Lie by a new Lie.

—THOMAS CARLYLE.

Cross the passes so difficult to cross. (Conquer) wrath with peace; untruth with truth.

—"SÂMAV-EDA."

154. TRUTH (general).

Truth is the most perfect knowledge attainable concerning any given question.*

The most incessant occupation of human intellect throughout life is the ascertainment of truth. We are always needing to know what is actually true about something or other.

—JOHN STUART MILL.

All Science is the search of truth, and only as we know the truth of things,
Can we bring forth their good, and make their worth available for use.

—CHARLES HENRY HANGER.

There is nothing greater than truth; and truth should be esteemed the most sacred of all things.

—"RÂMÂYANA."

Truth is the child of God.

—OLD SPANISH PROVERB.

Truth is Truth
To the end of reckoning.

—SHAKESPEARE.

No truth can contradict another truth.

—HOOKER.

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* *From A New Catechism, by M. M. Mangasarian.*

The evidence which truth carries with it is superior to all argument; it neither wants the support, nor dreads the opposition of the greatest abilities.

—LORD CHATHAM.

Truth can hardly be expected to adapt herself to the crooked policy, and wily sinuosities of worldly affairs; for truth, like light, travels only in straight lines.

—COLTON.

It is a scene of delight to be safe on shore and see a ship tossed at sea, or to be in a fortification and see two armies join battle upon a plain. But it is a pleasure incomparable for the mind to be seated by learning in the fortress of truth, and from thence to view the errors and labours of others.

—LUCRETIUS.

The truth reveals itself in proportion to our patience and knowledge, discovers itself kindly to our pleadings, and leads us, as it is discovered, into deeper truths.

—RUSKIN.

To know the *truth of things*, to have cognisance of that which is real, we must penetrate beneath the surface, eliminate the accidental and irrelevent, and grasp the principle or essence which underlies and interprets appearances.

—DR. CAIRD.

For truth has such a face and such a mien,
As to be loved needs only to be seen.

—DRYDEN.

Where diligence opens the door of the understanding, and impartiality keeps it, truth is sure to find an entrance and a welcome too.

It is by means of reason that one comes to the knowledge of truth; and by means of truth that he gets the peace of his mind; and it is the tranquility of the mind that dispels the misery of men.

—"YOGA VÂSISTHA."*

By the light of truth the darkness of ignorance will be dispelled,
The essence of what is best in things will come to light,
Which will certainly be a source of happiness.
The light of truth will at once show you what is good and what is evil,
The knowledge of what is good will add to your prosperity and make you famous in the world.
The moth of superstition will kill itself before the lamp of truth,
The gloom of ignorance will also disappear and the light of knowledge will render you happy.

—NARMADÂSHANKAR.†

When Truth in noon-day splendour shines,
Faint Superstition goes to sleep;
But let Truth's brilliant orb decline,
And she will rise and ware-house keep.

Once more her busy streets will ring
With Vanity's gay sons and daughters;

* *Translated by Vihâri Lâlâ Mitra.*

† *A Gujarâti poet.*

Mammon will ope his glittering shrine,
And Pleasure sail upon her waters.

—JAMES BALLANTINE.

Four men stand gazing at a statue: one is before it, another behind it, the other two occupy opposite sides. The first observes two eyes, a nose and a mouth. The second sees neither eyes nor nose, nor mouth, but the back parts. The other two see each a different eye and ear and half a mouth. If we collect the observations of all four men, we obtain a pretty complete idea of the whole statue; but the view of each, by himself, is partial, true in itself but false if that which is partial be assumed to be the entire truth. So is it with absolute verity. Every one of us contemplates it from a different standpoint and with different perspective. No man is able to embrace at once and in all its aspects that truth or perfection which is infinite, because he himself is a finite being, and he sees only a corner, an angle corresponding to his moral, intellectual or aesthetical pre-dispositions. For him, that is truth, and that alone; and as every man differs from every one else in his predispositions, whether native or acquired, every one beholds a different phase, and pretends that his own visual angle is the entire plan, and that one detail is the totality of the statue.*

—S. BARING-GOULD.

Time and nature will bolt out the truth of things.

—SIR R. L'ESTRANGE.

'Twixt truth and error there's this difference known,
Error is fruitful, truth is only one.

—HERRICK.

From The Origin and Development of Religious Belief.

Truth, it is said, lies deep and requires time and labour to gain, but falsehood swims on the surface, and is always at hand.

Truth being founded upon a rock, you may boldly seek to see its foundation, without fear of destroying the evidence, but falsehood being laid on the sand, if you examine its foundations, you cause it to fall.

If you want truth to go round the world, you must hire an express train to pull it, but if you want a lie to go round the world, it will fly. It is light as a feather, and a breath will carry it.

Truth crushed to earth shall rise again:
The eternal years of God are hers;
But Error, wounded, writhes with pain,
And dies among his worshippers.

—W. C. BRYANT.

A thousand probabilities cannot make one truth.

—OLD ITALIAN PROVERB.

The peculiar evil of silencing the expression of an opinion is that it is robbing the human race; posterity as well as the existing generation; those who dissent from the opinion still more than those who hold it. If the opinion is right, they are deprived of the opportunity of exchanging error for truth; if wrong, they lose, what is almost as great a benefit, the clearer perception and livelier impression of truth, produced by its collision with error.

—JOHN STUART MILL.

Let him that would live well, attain to truth, and then, and not before, he will cease from sorrow.

—PLATO.

Truth is honour, truth is might;
Firmly stand by all that's true:
Scorn the false.

Believe it, my good friends, to love truth for truth's sake is the principal part of human perfection in this world and the seed-plot of all other virtues.

—LOCKE.

Seize upon Truth where'er 'tis found—
Among your friends, among your foes,
On Christian or on heathen ground;
The flower's divine, where'er it grows.

155. UNION.

Union is strength.

—PROVERB.

Distress and ruin on divisions wait,
But union is the bond of ev'ry state.

Two are better than one.

—PROVERB.

Unity of interests will reconcile many of the most opposite sentiments.

Concession is no humiliation, nor admission of error any disgrace.

Two things, well considered, would prevent many quarrels; first, to have it well ascertained whether we are not disputing about terms, rather than things; and, secondly, to examine whether that on which we differ, is worth contending about.

—COLTON.

How often is a loose, cross word
The cause of endless woe and strife?
A single angry passion stirred,
Will oft embitter half a life:
A little thought, a moment's calm,
When hearts are sorely rent in twain,

* *From Bewick's Select Fables.*

Will oft supply the healing balm,
And join the several cords again.

Every schoolboy can have recourse to the fable of the rods, which, when united in a bundle, no strength could bend.

—GOLDSMITH.

Party faction is the bane of society.

It takes two to quarrel; but some folks don't seem to have much trouble in finding the other one.

Behold how good a thing it is,
And how becoming well,
Together such as brethren are,
In unity to dwell.

THE OLD MAN AND HIS THREE SONS.

They tell us a story—perhaps you all know it—
Of a father, three sons, and a bundle of sticks;
But it carries a moral of use to the poet,
And still of more use to Toms, Harrys, and Dicks.

With your leave, I'll relate it—An old man had weather'd
The last gale of Life, and he wished to bequeath.
His most precious advice to his sons, who had gathered
To hear what a father's last whisper would breathe.

"See that fagot of sticks," said the sire, "in yon corner,
With a withe twined about it to keep it together;
Now each of you take it, and see who can break it,
But mind that not one of you take off the tether."

The boys in their turn, tried their hardest and strongest,
But no, not a twig of the fagot would crack;
And at last, when the stoutest had bent it the longest,
They gave up the trial, and carried it back.

"Stay, stay," cried the father, "now take off the binding,
And see if your might be expended in vain;"
They tried, and the father spoke louder on finding
The sticks, one by one, were all broken in twain.

"Now remember, my boys, be this lesson implanted
In each of your hearts, when I've passed from your sight,
'Tis firm Moral Unity chiefly is wanted
To bring Human Peace and preserve Human Right."

—ELIZA COOK.

IN UNION IS STRENGTH.

A good old man, no matter where,
Whether in York or Lancashire,
Or on a hill or in a dale,
It cannot much concern the tale,
Had children very much like others,
Compos'd of sisters and of brothers;
In life he had not much to give
Save his example how to live;
His luck was what his neighbours had,
For some were good and some were bad!
This good old man, who long had lain,
Afflicted with disease and pain,
With difficulty drew his breath,
And felt the sure approach of death.

He call'd his children round his bed,
And, with a feeble voice, he said:

"Alas, Alas! my children dear,
I well perceive my end is near;
I suffer much, but kiss the rod,
And bow me to the will of God.
Yet ere from you I'm quite removed;
From you whom I have always loved,
I wish to give you all my blessing,
And leave you with a useful lesson;
That when I've left this world of care,
Each may his testimony bear,
How much my latest thoughts inclined
To prove me tender, good, and kind!
Observe that faggot on the ground,
With twisted hazel firmly bound."
The children turn'd their eyes that way,
And view'd the faggot as it lay;
But wonder'd what their father meant,
Who thus expounded his intent.
"I wish that all of you would take it,
And try if any one can break it."

Obedient to the good old man,
They all to try their strength began;
Now boy, now girl, now he, now she,
Applied the faggot to their knee;
They tugg'd and strain'd. and tried again,
But still they tugg'd and tried in vain;
In vain their skill and strength exerted,
The faggot every effort thwarted;
And when their labour vain they found,
They threw the faggot on the grond.
Again the good old man proceeded,
To give the instruction which they needed:
"Untwist," says he, "the hazel bind,
And let the faggot be disjoined."

Then, stick by stick, and twig by twig,
The little children and the big,
Following the words their father spoke,
Each sprig, and spray they quickly broke;

"There, father!" all began to cry,
"I've broken mine!—and I!—and I!"
Replied the sire, "'Twas my intent
My family to represent!
While you are joined in friendship's throng,
My dearest children, you'll be strong;
But if by quarrel and dispute
You undermine affection's root,
And thus the strength'ning cord divide,
Then will my children ill betide;
E'en beasts of prey in bands unite,
And kindly for each other fight;
And shall not every Christian be,
Join'd in sweet links of amity?
If sep'rate, you will each be weak;
Each, like a single stick, will break;
But if you 're firm, and true, and hearty,
The world, and all its spite, can't part ye."
The father having closed his lesson,
Proceeded to pronounce his blessing:
Embraced them all, then pray'd and sigh'd,
Look'd up, and droop'd his head—and died.

—"TEMPERANCE RECITER."

THE LION AND THE FOUR BULLS.

Four bulls, which had entered into a very strict friendship, kept always near one another, and fed together. The lion often saw them, and as often had a mind to make one of them his prey; but, though he could easily

have subdued any of them singly, yet he was afraid to attack the whole alliance, as knowing they would have been too hard for him, and therefore contented himself, for the present, with keeping at a distance. At last, perceiving no attempt was to be made upon them, as long as this combination held, he took occasion, by whispers and hints to foment jealousies, and raise divisions among them. This stratagem succeeded so well, that the bulls grew cold and reserved towards one another, which soon after ripened into a downright hatred and aversion: and, at last, ended in a total separation. The lion had now obtained his ends, and, as impossible as it was for him to hurt them, while they were united, he found no difficulty, now they were parted, to seize and devour every bull of them, one after another.

—"ÆSOP'S FABLES."

156. VANITY AND HUMILITY.

VANITY.

The egotist is one who seems to try
To quell all other creatures with his I.

What is that, which though always invisible is never out of sight? *Ans.* The letter "I."

But man, proud man!
Dressed in a little brief authority;
Most ignorant of what he's most assured,
His glassy essence—like an angry ape,
Plays such fantastic tricks before high heaven,
As make the angels weep.

—SHAKESPEARE.

Entangled in a hundred worldly snares,
Self-seeking men, by ignorance deluded,
Strive by unrighteous means to pile up riches.
Then in their self-complacency, they say,
'This acquisition I have made to-day,
That I will gain to-morrow; so much pelf
Is hoarded up already, so much more
Remains that I have yet to treasure up.
This enemy I have destroyed, him also
And others in their turn I will despatch.
I am a lord; I will enjoy myself;
I'm wealthy, noble, strong, successful, happy;
I'm absolutely perfect; no one else
In all the world can be compared to me.
Now I will offer up a sacrifice,
Give gifts with lavish hand and be triumphant.'

Such men, befooled by endless, vain conceits,
Caught in the meshes of the world's illusion,
Immersed in sensuality, descend
Down to the foulest hell of unclean spirits.*

—"BHAGAVAD-GÎTÂ."

Vain men delight in telling what honours have been done them, what great company they have kept, and the like, by which they plainly confess that these honours were more than their due, and such as their friends would not believe, if they had not been told; whereas a man truly proud thinks the honours below his merit, and scorns to boast.

—SWIFT.

Most men set the utmost value precisely on what other people think, and are more concerned about it than about what goes on in their own consciousness, which is the thing most immediately and directly present to them. They reverse the natural order.

* * * *

In all we do, almost the first thing we think about is, what will people say; and nearly half the troubles and bothers of life may be traced to our anxiety on this score: it is the anxiety, which is at the bottom of all that feeling of self-importance, which is so often mortified because it is so very morbidly sensitive. It is solicitude about what others will say that underlies all our vanity and pretension, yes, and all our show and swagger too. Without it, there would not be a tenth part of the luxury which exists.†

—SCHOPENHAUER.

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* *From Indian Wisdom by Monier Williams.*

† *From The Wisdom of Life, translated by Saunders.*

"They don't make as good mirrors as they used to," remarked an old maid, as she observed a sunken eye, wrinkled face, and livid complexion in a new looking-glass she had just purchased.

He who imagines he can do without the world deceives himself much; but he who fancies the world cannot do without him is under a still greater deception.

—ROCHEFOUCAULD.

There is one thing worse than ignorance, and that is conceit. We cannot drive common sense into the head of a conceited person.

Self-conceited people are always first to take a slight and always last to forget it.

Often but little rain falls from a thundering cloud.

—ARABIC PROVERB.

Empty vessels make the greatest sound.

Deep rivers move with silent majesty; shallow brooks are noisy.

Straws swim upon the surface but pearls lie at the bottom.

There's many a slip between the cup and the lip.

It was a just answer of Solon to Crœsus, who showed him all his treasure; "Yes, Sir, but if another should come with better iron than you, he would be master of all this gold."

We rise in glory, as we sink in pride;
Where boasting ends, there dignity begins.

—YOUNG.

No man's tune is unpleasing to himself.

If you have done a good deed, boast not of it.

Boast not thyself of to-morrow; for thou knowest not what a day may bring forth.

—"BIBLE-PROVERBS."

Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.

—"BIBLE-PROVERBS."

Never sound the trumpet of your own praise.

Sink self—don't talk much of yourself.

MAN.

Can he be fair, that withers at a blast?
Or he be strong, that airy breath can cast?
Can he be wise, that knows not how to live?
Or he be rich, that nothing hath to give?
Can he be young, that's feeble, weak and wan?
So fair, strong, wise, so rich, so young is man.
So fair is man, that death (a parting blast)
Blasts his fair flower, and makes him earth at last.
So strong is man, that with a gasping breath
He totters, and bequeaths his strength to death;
So wise is man, that if with death he strive,
His wisdom cannot teach him how to live;
So rich is man, that (all his debts being paid)
His wealth's the winding-sheet wherein he 's laid;

So young is man, that, broke with care and sorrow,
He's old enough to-day, to die to-morrow;
Why braggest thou then, thou worm of five feet long?
Thou 'rt neither fair, nor strong, nor wise, nor rich,
nor young.

—FRANCIS QUARLES.

"My own, my own"—oh! who shall dare
To set this seal of claim on earth;
When "chance and change" are everywhere,
On all and each of human birth?

—ELIZA COOK.

Be taught, vain man, how fleeting all the joys,
Thy boasted grandeur and thy glittering store:
Death comes, and all thy fancied bliss destroys;
Quick as a dream it fades, and is no more.

—BEATTIE.

Alexander the Great, seeing Diogenes looking attentively at a large collection of human bones piled one upon another, asked the philosopher, what he was looking for. "I am searching," said Diogenes, "for the bones of your father, and I cannot distinguish them from those of his slaves."

Vain man! is grandeur given to gay attire?
Then let the butterfly thy pride upbraid:—
To friends, attendants, armies bought with hire?
It is thy weakness that requires their aid:—
To palaces with gold and gems inlaid?
They fear the thief and tremble in the storm:—
To hosts, through carnage who to conquest wade?
Behold the victor vanquish'd by the worm!

Behold what deeds of woe the locust can perform!
True dignity is his, whose tranquil mind
Virtue has raised above the things below;
Who, every hope and fear to Heaven resign'd,
Shrinks not, though Fortune aim her deadliest blow.

—BEATTIE.

When I survey the wondrous cross
On which the Prince of Glory died,
My chiefest gain I count but loss,
And pour contempt on all my pride.

—DODDRIDGE.

Now hath arisen the star of day,
And with his rising let us pray,
That we throughout his course be freed
From sinful thought and hurtful deed.
O may the Lord our tongues restrain
From sounding strife and converse vain;
And from His servants' eyesight hide
The toys of vanity and pride.

—H. ALFORD.

THE SENIOR WRANGLER.

The Senior Wrangler, of a certain year, piping hot from the Senate House at Cambridge, went to the play at Drury-Lane; it so happened, that a certain great personage entered at the same moment, on the other side of the house, but unobserved by the mathematician. The whole house testified their respect by a general rising and clapping of hands. Our astonished academic instantly exclaimed, to the no small amusement of his London friends, "Well, well, this is more than I expected: how is

it possible that these good people should so soon have discovered that I am the Senior Wrangler ! ! "

—COLTON.

THE CLOCK AND THE DIAL.

A Clock, which served for many years to repeat the hours and point out time, happened to fall into conversation with a Dial, which also served, when the sun shone, to tell what was the time of day. It happened to be in a cloudy forenoon, when the sun did not shine. Says the Clock to the Dial, What a mean slavery you undergo ! You cannot tell the hour without the sun pleases to inform you ; and now the half of the day is past, and you know not what o'clock it is. I can tell the hour at any time, and would not be in such a dependent state as you are in for the world. Night and day are both alike to me. It is just now twelve o'clock. Upon this the sun shone forth from under the cloud, and showed the exact time of the day. It was half an hour past twelve. The Dial then replied to the Clock, You may now perceive that boasting is not good ; for you see you are wrong. It is better to be under direction and follow truth, than to be eye to one's self and go wrong ; your freedom is only a liberty to err ; and what you call slavery in my case, is the only method of being freely in the right. You see that we should all of us keep our stations, and depend upon one another. I depend upon the sun, and you depend upon me ; for if I did not serve to regulate your motions, you see you would for ever go wrong.*

Here, reader, turn your weeping eyes,
My fate a useful moral teaches ;

* *From Bewick's Select Fables.*

The hole in which my body lies
Would not contain one half my speeches.
—LORD BROUGHAM'S EPITAPH FOR HIMSELF.*

A GRECIAN MASTER AND HIS SLAVE.

A master (in Greece) treated with extreme cruelty his slaves who were engaged in planting and otherwise laying out a vineyard for him; until at length one of them, the most misused of all, prophesied that for this his cruelty, he should never drink of its wine. When the first vintage was completed, he bade this slave to fill a goblet for him, which taking in his hand he taunted, him with the failure of his prophecy. The other replied "There's many a slip 'twixt the cup and the lip," words which have since become proverbial. As he spake, tidings were brought of a huge wild boar, that was wasting the vineyard. Setting down the untasted cup, and snatching hastily a spear, the master went out to meet the wild boar, and was slain in the encounter.†

—DR. TRENCH.

HUMILITY.

Be humble; learn thyself to scan,
Know, pride was never made for man.
—JOSEPH SALEH.

Accept with patience the offering of truth, believing it to be true; fix your heart on God, and be humbled as though you were dead.‡

—DÂDU.

* *It is said that this distinguished nobleman once in a playful mood, wrote the said epitaph for himself.*

† *From Proverbs and Lessons.*

‡ *From the Works of H. H. Wilson.*

When pride cometh, then cometh shame; but with the lowly is wisdom.

—"BIBLE-PROVERBS 11."

Be humble if thou wouldst attain to wisdom,
Be humbler still when wisdom thou hast mastered.

—"THE VOICE OF THE SILENCE."

From poison thou mayest take the food of life,
The purest gold from lumps of impure earth,
Examples of good conduct from a foe,
Sweet speech and gentleness e'en from a child,
Something from all; from men of low degree
Lessons of wisdom, if thou humble be.*

—MANU.

An humble man is like a good tree, the more full of fruit the branches are, the lower they bend themselves.

Lowliness is good, O God; then no man's envy will prevail.
By a great flood trees are carried away,
While the rushes there remain;
If the waves of the river come,
They bend low, and the waves pass over them.
Tukâ says,—"This is the fruit of falling low,
No man's strength will prevail against one."†

Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

—"BIBLE-ST. MATTHEW 18."

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* *From Indian Wisdom by Monier-Williams.*

† *From Sir A. Grant's Translation in Fortnightly Review.*

He that is down, needs fear no fall;
He that is low, no pride;
He that is humble ever shall
Have God to be his guide.

—BUNYAN.

Th' Almighty, from his throne, on earth surveys,
Nought greater, than an honest humble heart;
An humble heart, his residence! pronounc'd
His second seat; and rival to the skies.

—EDWARD YOUNG.

Pride, exclusiveness, self-glorification, have no place in the kingdom of God. Humility is the only credential which can obtain for us an entrance there.

"Humble we must be, if to heaven we go;
High is the roof there, but the gate is low."*

True merit, like the pearl inside an oyster, is content to remain quiet till it finds an opening.

—CHINESE PROVERB.

Smooth runs the water where the brook is deep.

—SHAKESPEARE.

A great river makes no noise.

—TURKISH PROVERB.

The true secret of living at peace with all the world is to have an humble opinion of ourselves.

In whatever concerns bodily wants and bodily comforts, it is our duty to compare our own lot with the

* *From The Life of Christ, by F. W. Farrar.*

lot of those who are worse off, and this will keep us thankful: on the other hand, whenever we are tempted to set up our own wisdom or goodness, we must compare ourselves with those who are wiser and better, and that will keep us humble.

—HANNAH MORE.

Astronomy is the most humbling of sciences. Its very essence is humiliation for the proud thoughts of vain man. In other sciences, the more we know the greater we pride ourselves—the higher seems to rise our place in creation. But in astronomy advancing knowledge is but an increasing revelation of the vastness of the surrounding universe, and of the mighty existences for ever circling in shining courses through space compared with which earth is but as a tiny pebble among the bounders of the sea-shore. If this be, then, the case of Earth, what is man, her puny denizen, but as a mere dust-grain in the Universe, his presence or absence alike unnoted and uncared for by the host of vast worlds ever rolling through space in the shining circling courses?

One part, one little part, we dimly scan
Through the dark medium of life's feverish dream;
Yet dare arraign the whole stupendous plan,
If but that little part incongruous seem.
Nor is that part perhaps what mortals deem;
Oft from apparent ill our blessings rise.
O, then, renounce that impious self-esteem,
That aims to trace the secrets of the skies:
For thou art but of dust; be humble, and be wise.

—BEATTIE.

The most helpful and sacred work which can at present be done for humanity is to teach people (chiefly by example, as all best teaching must be done) not how "to better themselves," but how to "satisfy themselves." It is the curse of every evil nation and evil creature to eat, and not be satisfied. The words of blessing are, that they shall eat and be satisfied. And as there is only one kind of water which quenches all thirst, so there is only one kind of bread which satisfies all hunger, the bread of justice or righteousness; which hungering after, man shall always be filled, that being the bread of Heaven.

And in order to teach men how to be satisfied, it is necessary fully to understand the art and joy of humble life,—this, at present of all arts or sciences being the one most needing study. Humble life,—that is to say, proposing to itself no future exaltation, but only a sweet continuance; not excluding the idea of foresight, but wholly of foresorrow, and taking no troblous thought for coming days; so, also, not excluding the idea of providence or provision, but wholly of accumulation;—the life of domestic affection and domestic peace, full of sensitiveness to all elements of costless and kind pleasure;—therefore, chiefly to the loveliness of the natural world.

—JOHN RUSKIN.

Agathocles, being from a mean fortune advanced to the royal dignity, would be served at table with earthenware, and being asked the reason, I hope, answered he, that the remembrance of my extraction from a potter will check that pride, which the vain pomp of pride may raise in me.

THE STORY OF THE FLAG AND THE CURTAIN.

Listen to this story, to the effect that, in Baghdâd,
A dispute arôse between a flag and a curtain.
The flag, on account of the hardship of the march,
and the dust of the stirrup,
Said to the curtain reproachfully,—
"I and thou are both servants of a common master;
"Are the slaves of the Sultân's royal court.
"I rest not a moment from duty;
"At all hours, in and out of season, I am on the march.
"Thou experiencest neither fatigue nor war,
"Nor the desert, nor the march, nor the dust;
"My foot is foremost in any arduous undertaking;
"Why then is thy proximity to royalty greater than mine?
"Thou screenest beautiful slaves,
"Art the companion of jasmine-scented girls;
"I am fallen into the hands of servants;
"Foot-bound, on the march and fluttering above."
The curtain said, "I place my head on the threshold,
"And do not, like thee, raise my head on high."
He who lifts high his head with vain conceit,
Hurls himself down headlong.
Sâdi is lowly, free from worldly cares;
No one makes war against the lowly.

—SÂDI'S GULISTÂN.*

* *Translated by Platts.*

157. VIRTUE AND VICE.

VIRTUE.

Virtue implies opposition or struggle. In man the struggle is between right and wrong. To hold by the former is virtue, to yield to the latter is vice.

—FLEMING.

Virtue dwells not in the tongue but in the heart.

It is not the business of virtue to extirpate the affections, but to regulate them.

Virtue is the only solid basis of greatness.

—JOHNSON.

The only amaranthine flower on earth
Is virtue; the only lasting treasure truth.

—COWPER.

The moral cement of all society is virtue, it unites and preserves, while vice separates and destroys. The good may well be termed the salt of the earth. For where there is no integrity, there can be no confidence; and where there is no confidence, there can be no unanimity.

—COLTON.

Virtue is the link of all perfections, the centre of all the felicities. She it is that makes a man prudent, discreet, sagacious, cautious, wise, courageous,

thoughtful, trustworthy, happy, honoured, truthful, and a universal hero. * * * * *

A man's capacity and greatness are to be measured by his virtue and not by his fortune. She alone is all-sufficient. She makes men loveable in life, memorable after death.*

Collect a large sum of the virtues; thence
A goodly harvest must to thee arise.
Be meek, devout, and friendly, full of love,
Intent to do good to the human race,
And to all creatures sentient made of God;
And oh, be humble, for on modest worth
Descends prosperity, even as water flows
Down to low grounds.†

—TORU DUTT.

Kindness of heart, and gentleness of speech,
Modest demeanour, innocence of thought,
Unsullied nature, and devout associates,—
These are the charms and mystic powers of virtue,
And, with sincerity united, hallow
The grossness of existence.

—"UTTARA RÂMA CHARITA."‡

Fix it in your mind, engrave it on your heart, that virtue is not arbitrary,—
But something true, fixed, essential—not by precept and command alone,

* *From Gracian's Art of Worldly Wisdom, translated from the Spanish by Jacobs.*

† *From Ancient Ballads and Legends of Hindustân.*

‡ *A drama translated from Sanskrit, by H. H. Wilson.*

But by necessity of nature, and, therefore, not to be infringed without due punishment,—
Here or hereafter—certain, sure, inevitable, impossible to escape;
This be your principle, and ever when the world with syren smile would tempt,
And prodigal in allurement would betray, let it be your beacon-fire and guide.

—CHARLES HENRY HANGER.

Firmly fix your mind in the path of virtue:
Constantly advance in virtuous habits:
Acquaint yourself with perfect virtue.*

—CONFUCIUS.

For blessings ever wait on virtuous deeds,
And though a late, a sure reward succeeds.

—W. CONGREVE.

The praise of riches and beauty is frail and transitory: virtue alone is clear and eternal.

—SALLUST.

The path of virtue is the path of peace.

—MORAL MAXIM.

The man of perfect virtue feels no inward disturbance.*

—CONFUCIUS.

Virtue alone can give true joy;
The sweets of virtue never cloy.

* *From Marshman's Works of Confucius.*

To take delight in doing good,
In justice, truth, and gratitude,
In aiding those whom cares oppress,
Administ'ring comfort to distress;
These, these are joys which all who prove
Anticipate the bliss above.
These are the joys, and these alone
We ne'er repent, or wish undone.*

By thee inspired, O virtue, age is young,
And music warbles from the faltering tongue:
Thy ray creative cheers the clouded brow,
And decks the faded cheek with rosy glow,
Brightens the joyless aspect, and supplies
Pure heavenly lustre to the languid eyes:
But when youth's living bloom reflects thy beams,
Resistless on the view the glory streams:
Love, wonder, joy, alternately alarm,
And beauty dazzles with angelic charm.

—BEATTIE.

Riches, power, and greatness may be taken away from us by the violence and injustice of others, or by inevitable accidents; but virtue depends only upon ourselves, and nobody can take it away from us. Sickness may deprive us of all the pleasures of the body; but it cannot deprive us of our virtue, nor of the satisfaction which we feel from it. A virtuous man, under all the misfortunes of life, still finds an inward comfort and satisfaction, which makes him happier than any wicked man can be, with all the other advantages of life.

—LORD CHESTERFIELD.

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* *From Bewick's Select Fables.*

The virtuous man that is calm and quiet, and friendly to all living beings, feels the benign influence of highest truths appearing of themselves in his mind.

—"YOGA VÂSISTHA."*

Virtue atones for bodily defects.

—SIR R. L'ESTRANGE.

From lowest place when virtuous things proceed,
The place is dignified by the doer's deed.

—SHAKESPEARE.

Knowledge produces pleasure clear as water; complete virtue, happiness solid as a mountain; knowledge pervades all things; virtue is tranquil and happy; knowledge is delight; virtue is long life.†

—CONFUCIUS.

The sweetest cordial we receive, at last,
Is conscience of our virtuous actions past.

—DENHAM.

Virtue is her own reward.

—DRYDEN.

He lives in fame that died in virtue's cause.

—SHAKESPEARE.

He who lives a virtuous life obtains everlasting happiness.

For, after him, the mention of his good deeds will keep his name alive.

* *Translated by Vihâri Lâlâ Mitra.*

† *From Marshman's Works of Confucius.*

Whether the learned praise thee or not (is of little consequence*) ;
The face of a beauty needs not the tire-woman.

SÂDI'S GULISTÂN.

Single is every living creature born,
Single he passes to another world,
Single he eats the fruit of evil deeds,
Single, the fruit of good; and when he leaves
His body like a log or heap of clay
Upon the ground, his kinsmen walk away ;
Virtue alone stays by him at the tomb
And bears him through the dreary trackless gloom. †

—MANU.

Happy (is) the man who carries off the ball of virtue.
Send on to thy grave some provision for the life (to come) :
No one will bring it after thee, send it in advance thyself.

—SÂDI'S GULISTÂN.

No virtue is acquired in an instant, but step by step.

—BARROW.

To make a man virtuous three things are necessary :—

1. Natural parts and disposition.
2. Precepts and instruction.
3. Use and practice, which is able better to correct the first and improve the latter.

—LOCKE.

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* *Translated by Platts.*

† *From Indian Wisdom by Monier Williams.*

He cannot be virtuous that is not rigorous.

—MORAL MAXIM.

Sincerely to aspire after virtue, is to gain her, and zealously to labour after her wages, is to receive them. Those that seek her early will find her before it is late; her reward also is with her, and she will come quickly.

—COLTON.

If a man have ability daily to press forward with vigour towards virtue, I have never seen that diligence fail. *

—CONFUCIUS.

The surest and the shortest way to make yourself beloved and honoured is indeed to be the very man you wish to appear. Set yourself, therefore, diligently to the attaining of every virtue, and you will find on experience that no one whatsoever but will flourish and gain strength when properly exercised.

—SOCRATES.

A hermitage cannot cause virtue. Virtue comes from practice. Therefore what is unpleasant to oneself must not be done to others.

—YÂJNAVALKYA.

While the evil results occasionally flowing from wealth are sufficiently manifest, it is not certain, on this account, that virtue is only safe in the midst of penury, or even in moderate circumstances. Nor, because the wealthy are often miserable, is it certain that happiness dwells chiefly with the humble. It may be quite true

* *From Marshman's Works of Confucius.*

that no elevation, such as riches bring about, insures perfect purity and amiableness of character, and that content is found nowhere; and yet there may be a more steady connexion between virtue and easy circumstances, and also between content and easy circumstances, than between the same things and poverty.

* * * * *

It is only, indeed, to be expected that an increasing ease of circumstances should be, upon the whole, favourable to moral progress, for it is what industry tends to; and industry is a favoured ordination of Heaven.

—R. CHAMBERS.

It was with profound wisdom that the Romans called by the same name courage and virtue. There is in fact no virtue, properly so called, without victory over ourselves, and what costs us nothing, is worth nothing.

—DE MAISTRE.

The road to eminence and power, from obscure condition, ought not to be made too easy, nor a thing too much of course. The temple of honour ought to be seated on an eminence. If it be opened through virtue, let it be remembered that virtue is never tried but by some difficulty and some struggle.

—BURKE.

Virtue 's no virtue whiles it lives secure;
When difficulty waits on't, then 'tis pure.

—QUARLES.

Virtue is like precious odours, most fragrant, when they are incensed or crushed; for prosperity doth best discover vice; but adversity doth best discover virtue.

—BACON.

By the descent of calamities are men's virtues proved, and by long absence are their friendships tested.

—"JAVIDAN-KHIRAD."*

Virtue may be assailed, but never hurt;
Surprised by unjust force, but not inthrall'd.

—MILTON.

The triumphs that on vice attend
Shall ever in confusion end;
The good man suffers but to gain,
And every virtue springs from pain:
As aromatic plants bestow
No spicy fragrance while they grow;
But crush'd, or trodden to the ground,
Diffuse their balmy sweets around.

—GOLDSMITH.

Virtue's like gold:—the ore's alloy'd by earth,
Trouble, like fire, refines the mass to birth;
Tortur'd the more, the metal purer grows,
And seventimes try'd with new effulgence grows!
Exults superior to the searching flame,
And rises from affliction into fame!

—BOYSE.

Virtue may choose the high or low degree,
'Tis just alike to Virtue and to me;
Dwell in a monk, or light upon a king,
She is still the same belov'd contented thing.

—POPE.

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* *From Ancient Iranian and Zoroastrian Morals, by D. J. Medhora.*

If I'm traduced by tongues, which neither know
My faculties nor person, yet will be
The chronicles of my doing—let me say,
'Tis but the fate of place, and the rough brake
That virtue must go through.

—SHAKESPEARE.

Only a sweet and virtuous soul,
Like seasoned timber, never gives.

—G. HERBERT.

Virtue alone, her own sufficient wages,
At fortune smiles securely and contemns
The pomp of office, with the fleeting glory,
Of popular applause: for outside wealth
She cares not; needs no praise from others;
Proud of true riches; by calamity
Unmoved; she from her lofty citadel
Looks down on things that perish.*

—CLAUDIAN.

When frowning fates thy sanguine hopes defeat,
And virtuous aims with disappointment meet,
Submit not to despair, th' attempt renew,
And rise superior to the vulgar crew.†

A man's virtues are pearls, and the thread on which they are strung is the fear of God; break the thread, and the pearls are lost one by one.

—JEWISH SAYING.

Moderation is the silken string running through the pearl chain of all virtues.

—BISHOP HALL.

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* *From Lord Chesterfield's Letters to his son.*

† *From Bewick's Select Fables.*

Modesty is the handmaid of virtue.

—Moral Maxim.

Modesty is not only an ornament but also a guard to virtue.

—Addison.

Fortitude is the guard and support of all the other virtues.

—Locke.

A man's virtuous or vicious disposition can be seen by his actions; though you cannot discern the thoughts of his heart, yet mark the beginning of a man's course, and you may soon discern what he will be.*

—Confucius.

Upon any deviation from virtue, every rational creature so deviating should condemn, renounce, and be sorry for every such deviation—that is, repent of it.

Sell not virtue to purchase wealth.

—Moral Maxim.

Neither make it your study to secure the applauses of the vulgar, nor rest your hopes of happiness on rewards which men can bestow. Let virtue, by her own native attractions, allure you in the paths of honour. What others may say of you is *their* concern, not *yours*; nor is it worth your while to be out of humour for the topics which your conduct may supply to their conversation.

—Cicero.

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* *From Marshman's Works of Confucius.*

He would be virtuous for his own sake, though nobody were to know it; as he would be clean for his own sake, though nobody were to see him.

—LORD SHAFTSBURY.

I know not why we should delay our tokens of respect, to those who deserve them, until the heart, that our sympathy could have gladdened, has ceased to beat. As men cannot read the epitaphs inscribed upon the marble that covers them, so the tombs that we erect to virtue often only prove our repentance that we neglected it when with us.

—BULWAR LYTTEN.

To behold virtue without imitation is of no value.

—CONFUCIUS.

Why are bad men so anxious to wear the appearance of virtue, but because, in their hearts, they value and revere it?

Every excellency and every virtue has its kindred vice or weakness; and if carried beyond certain bounds sinks into the one or the other. Generosity often runs into Profusion, Economy into Avarice, Courage into Rashness, Caution into Timidity, and so on:—in so much that, I believe, there is more judgment required for the proper conduct of our virtues than for avoiding their opposite vices. Vice, in its true light, is so deformed, that it shocks us, at first sight; and would hardly ever seduce us, if it did not at first wear the mask of some virtue. But virtue is in itself so beautiful

* *From Marshman's Works of Confucius.*

that it charms us at first sight; engages us more and more, upon further acquaintance, and, as with other Beauties, we think excess impossible: it is here that judgment is necessary to moderate and direct the effects of an excellent cause.

—Lord Chesterfield.

Between virtue and vice there is no middle path.

With vice allied, however pure,
No virtue can be long secure:
Shun then the traitress and her wiles,
Whate'er she touches, she defiles.*

Virtue should be the aim and end
Of every life, all else is vain,
Duty should be its dearest friend,
If higher life, it would attain. †

—Toru Dutt.

Coarse rice for food, water to drink, and the bended arm for a pillow;—happiness may be enjoyed even in these. Without virtue, both riches and honour, to me, seem like the passing cloud. ‡

—Confucius.

I sigh not for beauty, nor languish for wealth;
But grant me, kind Providence, virtue and health;
Then, richer than kings, and as happy as they,
My days shall pass sweetly and swiftly away.

* *From Bewick's Select Fables.*

† *From Ancient Ballads and Legends of Hindustân.*

‡ *From Marshman's Works of Confucius.*

When age shall steal on me, and youth is no more,
And the moralist Time shakes his glass at my door,
What charm in lost beauty or wealth should I find?
My treasure, my wealth, is a sweet peace of mind.

That peace I'll preserve then, as pure as was given,
And taste in my bosom an earnest of heaven;
Thus virtue and wisdom can warm the cold scene,
And sixty may flourish as gay as sixteen.

And when long I the burden of life shall have borne,
And Death with his sickle shall cut the ripe corn,
Resigned to my fate, without murmur or sigh,
I'll bless the kind summons, and lie down and die.

—HANNAH MORE.

Virtue can alone bestow
  Bliss above and bliss below:
Say, oh say, can man possess
  Greater source of happiness?

If to virtue thou take heed,
  Ev'ry good will be thy meed:
Ills unnumber'd overtake
  Those who virtue's path forsake.

Virtue how thou may'st attain,
  Ever strive with might and main:
All thy days to virtue lend,
  All thy pow'rs for her expend.

Where a heart, from sin exempt,
  Prompted not to some attempt,
There alone is virtue found:
  All besides is empty sound.

Would'st thou, what is virtue, know?
All concupiscence forego:
Malice shun; thy wrath restrain;
Keep thy tongue from words that pain.

Leave not virtue till the last,
Choose her ere a day be past.
She will be, when death is nigh,
A support that cannot die.

* * *

Raptures true from virtue flow,
Other raptures none can know:
All else, rapture but in name,
May no panegyric claim.

Whatsoe'er is meet to do,
That is virtue; that pursue:
Whatsoe'er is meet to shun,
That is vice, and best undone.*

Salt of the earth, ye virtuous few,
Who season human kind;
Light of the world, whose cheering ray
Illumines the realms of mind:

Where misery spreads her deepest shade,
Your strong compassion glows;
From your blest lips the balm distils,
That softens mortal woes.

By dying beds, in prison glooms,
Your frequent steps are found;
Angels of love! you hover near,
To bind the stranger's wound.

A Cural Song, from the Folk-songs of Southern India, by Charles E. Gover.

You wash with tears the bloody page
  Which human crimes deform;
When vengeance threats, your prayers ascend
  And break the gathering storm.

As down the summer stream of vice
  The thoughtless many glide;
Upward you steer your steady bark,
  And stem the rushing tide.

Where guilt her foul contagion breathes,
  And golden spoils allure;
Unspotted still your garments shine,
  Your hands are ever pure.
* * * *

Yet yours is all through History's rolls,
  The kindling bosom feels;
And at your tomb, with throbbing heart,
  The fond enthusiast kneels.

In every faith, through every clime,
  Your pilgrim steps we trace;
And shrines are dress'd, and temples rise,
  Each hallow'd spot to grace;

And paeons loud, in every tongue,
  And choral hymns resound;
And lengthen'd honours hand your name
  To time's remotest bound.

Proceed! your race of glory run,
  Your virtuous toils endure!
You come, commission'd from on high,
  And your reward is sure.

—Mrs. Barbauld.

CHOICE OF HERCULES.

One of the most instructive fables of antiquity represents Hercules (when arrived at years of reflection) as retiring into a solitary place to consider his future course of life. There, we are told, he was accosted by two females, one named Virtue, and the other Pleasure; each of whom was desirous to prevail upon him to join her votaries. Pleasure presented to him her various allurements, and offered to him a life of ease and indulgence. Virtue displayed to him the fallacy of her rival's pretensions, and showed him that true happiness could be found only in *her* service,—she did not however attempt to deceive him by false expectations: she fairly told him that he would have to overcome difficulties; to pass through various trials; to exercise fortitude and self-denial; to make many sacrifices; and to undergo many labours and dangers: but then it would not be for nothing. She showed him that, by the wise appointment of the gods, there was no valuable object of pursuit which was to be acquired by any other means; and that thus alone he could gain the applause and esteem of the wise and good, the pleasures of self-approbation, and the favour of the gods. Hercules, we are told, was decided by her representations; and his decision was a wise one.

—Rev. Dr. Carpenter.

VICE.

Vice is the disease of daily conduct.

—"Dhammapada."*

Vices are learned without a teacher.

—Old Italian Proverb.

* *From the Buddhist Canon, translated by Beal.*

Vice stings us, even in our pleasures, but virtue consoles us, even in our pains.

—COLTON.

Seek to do good, shun evil, and take heed:
For as thou actest, so too shalt thou speed.
Ever in good dost thou incline to tread?
Thou shalt then aye behold upraised thy head.
But if in vice thou walkest, thou shalt see,
Thyself down trampled by adversity.

—"ANWAR-I-SUHAILI."

The guilty never rest:
Dismay is always near;
There is a midnight in the breast,
No morn shall ever cheer.

—J. BAILLIE.

Alas! of all
The myriad ills which may the mind enthral,
Vice stands the first and last! the fiend whose wings
Scatter destruction like a deathly pall;
That o'er each orb of faith her shadow flings
And poisons with her lips God's noblest, holiest springs.

—CHARLES SWAIN.

There is no peace, saith the Lord, unto the wicked.

—"BIBLE—ISAIAH 48".

The fear of the Lord prolongeth days: but the years of the wicked shall be shortened.

—"BIBLE—PROVERBS 10."

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* *Translated by Eastwick.*

The true way to attack vice is by setting up something else against it.

—The Rev. Sydney Smith.

Worthy occupation is the most successful antagonism to vice of every kind. He who has on hand enough work to do, and is intent on doing it, has no time to foster and gratify a wanton imagination. His tastes and pleasures are too elevated and inspiring to assort with grovelling and vicious desires.

—Winslow.

Indeed there is but one complete safe-guard from the deceitful sophistry of vicious inclinations; it is to repress their false representations by the considerations of religion. Reflect whether God can approve of the conduct to which they prompt; and if not, be assured that it is sinful, and that, however pleasing its appearance, it cannot fail to be injurious to your best interests and in all probability to the best interests of others.

—Rev. Dr. Carpenter.

When pleasure tempts with its seductions, have the courage to say "No" at once. The little monitor within will approve the decision; and virtue will become stronger by the act. When dissipation invites, and offers its secret pleasures, boldly say "No". If you do not, if you acquiesce and succumb, virtue will have gone from you, and your self-reliance will have received a fatal shock. The first time may require an effort; but strength will grow with use. It is the only way of meeting temptations to idleness, to self-indulgence, to folly, to bad custom, to meet it at once with an indignant "No". There is indeed great virtue in a "No", when pronounced at the right time.

—Smiles.

It is never too late to turn from the error of our ways.
—SENECA.

Fruitless is sorrow for having done amiss, if it issue not in a resolution to do so no more. And in forming this resolution no time is to be lost. He who doth not resolve to-day will be much less disposed to resolve to-morrow. Procrastination in many cases is dangerous; in this, it is often fatal.

—BISHOP HORNE.

For he that once hath missed the right way
The further he doth go, the further he doth stray

A little hole in a ship sinks it, so a little sin sometimes produces a man's utter ruin. We should guard against "small vices" as well as great errors.

That a man should continuously live a life of virtue
Is one of the duties of man, I say, enquire if you like.
An honest man is respected among the people,
He becomes very happy and his probity shows him to be a wise man.
As you wish others to do good unto you,
So you ever do good unto them, and you will not be unhappy.
A misbehaved wicked man never becomes happy,
One who has sense never courts vice.
The greatness of a man of wicked deeds does not last long,
Vice always brings innumerable misfortunes in its train.
Good old ways of past times should not in the least be swerved from;

Bad customs of bygone times should certainly be given up.
Just as the body gets clean and hale by bathing,
So does the soul become pure and holy by good thoughts.
He who is not ashamed of vice and does not repent for it when alone,
Is base and shameless enough to practise it openly.
That a man's own sins are fewer than those of another,
Should in no way be considered a justification for committing fresh sins.
So long as a single boil continues on the skin the body cannot be said to be healthy;
So long as a man has got one vicious habit in him, he enjoys no security of happiness.

—NARMADÂSHANKAR.*

Hypocrisy is the homage that vice pays to virtue.

—ROCHEFOUCAULD.

A wicked man who reproaches a virtuous one, is like one who looks up and spites at Heaven; the spittle soils not the Heaven, but comes back and defiles his own person. So again, he is like one who flings dirt at another, when the wind is contrary, the dirt does but return on him who threw it. The virtuous man cannot be hurt; the misery that the other would inflict comes back on himself.

—BUDDHA.

Live, vile, and evil, have the self-same letters,
He lives but vile, whom evil holds in fetters.

A Gujarâti poet.

Avoid doing all wicked actions, practise most perfect virtue, thoroughly subdue your mind.

—DOCTRINE OF BUDDHA.

If I am right, thy grace impart
Still in the right to stay;
If I am wrong, oh teach my heart
To find the better way.

—POPE.

The end and the reward of toil is rest.
Be all my prayer for virtue and for peace.
Of wealth and fame, of pomp and power possess'd,
Who ever felt his weight of woe decrease?

—BEATTIE.

A PRAYER.

O God! My Father and my Friend,
Ever thy blessings to me send;
Let me have Virtue for my guide,
And wisdom always at my side.
Thus cheerfully through life I'll go,
Nor ever feel the sting of woe;
Contented with the humblest lot—
Happy, though in the meanest cot.

—MRS. HEMANS.

THE STORY OF THE THREE ROBBERS.

Three robbers, having acquired by various atrocities, what amounted to a very valuable booty, agreed to divide the spoil, and to retire from so dangerous a vocation. When the day, which they had appointed for this pur-

* *Written at the age of nine.*

pose, arrived, one of them was dispatched to a neighbouring town, to purchase provisions for their last feast. The other two secretly agreed to murder him on his return, that they might come in for one half of the plunder, instead of a third. They did so. But the murdered man was a closer calculator even than his assassins, for he had previously poisoned a part of the provisions, that he might appropriate unto himself the whole of the spoil. These three persons were found dead together,—a signal instance that nothing is so blind and suicidal, as the selfishness of vice.

158. WANTS.

Man wants but little here below,
Nor wants that little long.

—GOLDSMITH.

Nature furnishes what nature absolutely needs.

—SENECA.

Nature makes us poor only when we want necessaries (the number thus in want are comparatively few): but custom gives the name of poverty to the want of superfluities.

Our natural and real wants are confined to narrow bounds, while those, which fancy and custom create, are confined to none.

Man's rich with little, were his judgment true;
Nature is frugal, and her wants are few:
Those few wants answer'd, bring sincere delights,
But fools create themselves new appetites.

—YOUNG.

The chief source of human discontent is to be looked for not in real but in our fictitious wants: not in the demand of nature, but in the artificial cravings of desire.

We are ruined, not by what we really want, but by what we think we do; therefore never go abroad in

search of your wants. If they be real wants, they will come home in search of you; for he that buys what he does not want, will soon want what he cannot buy.

—COLTON.

Men are not influenced by things but by their thoughts about things.

—EPICTETUS.

The necessities that exist, are generally created by the superfluities that are enjoyed.

"How came you to go to the bad so horribly?" asked a man of another, whom he found in destitute circumstances. "The truth is," the reply was, "I bought so many superfluities, that at last had to sell my necessaries."

To be without any wants is the Divine prerogative; our praise is, that we add not to the number of those to which we were appointed—that we have none which we can avoid—that we have none from our own misconduct. In this we attain the utmost degree of perfection within our reach.

On the other hand when fancy has multiplied our necessities—when we owe I know not how many to ourselves—when our ease is made dependent on delicacies, to which our Maker never subjected it—when the cravings of our luxury bear no proportion to those of our natural hunger, what a degenerate race do we become! What do we but sink our rank in the creation.

—DEAN BOLTON.

Happy is he who limits his wants to his necessities.

Strong instances of self-denial operate powerfully on our minds; and a man who has no wants has obtained great freedom and firmness, and even dignity.

—BURKE.

Limit your wants, estimate their cost, and never exceed it, taking pains to keep it always inside your income. Thus you will secure your lasting independence—young men think of this. A great deal of the happiness of life depends upon this. After having made your money, spend it as you choose, honestly, but be sure, you make it first.

The perfection of wisdom and the end of philosophy is to proportion our wants to our possessions, our ambitions to our capacities.

Desire is the uneasiness a man finds in himself upon the absence of anything, whose present enjoyment carries the idea of delight with it.

—LOCKE.

We are seldom at ease from the solicitations of our natural or adopted desires.

—LOCKE.

Like our shadows,
Our wishes lengthen as our sun declines.

—YOUNG.

Much is wanting where much is desired.

The poorest man is not the one who has the least, but the one who wants the most.

When a man's desires are boundless, his labour is endless; they will set him a task he will never go through; and cut him out work he can never finish. The satisfaction which he seeks, is always absent, and the happiness he aims at is ever at a distance. He has perpetually many things to do, and that which is wanting, never can be numbered.

Those who require much are ever much in want.

—HORACE.

What then is wealth, if boundless be our wants?
How few can well employ what fortune grants!

—LORD LEIGH.

From desires comes grief, from desires comes fear; he who is free from desires knows neither grief nor fear.

—BUDDHA.

Buy what you do not want, and you will sell what you cannot spare.

Never buy what you do not want because it is cheap.

Spare superfluities to provide necessaries.

Prudence is our best exchequer, and makes an affluence,
By taking measure of our means, which is a revenue,
That cannot be exhausted, for it circumscribes our wants,
And will not barter peace for temporary show, nor purchase
Present ease in idleness at the price of future sorrow.

—CHARLES HENRY HANGER.

It is quite true that little is absolutely necessary for our wants, as the sages have so often said; meaning thereby our primary wants, or what tends barely to support life. But a great mistake is made in considering these as the whole range of wants. Besides the food and external comfort essential to bare existence, the mental faculties have an endless range of desires, the gratification of which is so much added to the enjoyment of life; as, for instance, the taste for elegances of all kinds, the appetite for instruction, the delight in exercising influence over, and even in succouring and relieving, one's fellow-creatures. The desire of making fair and pleasing appearances in his person, his home, and all that is his, is one of which the gratification is less important, but it is as natural a want of man's heart as the appetite for food itself. It is no wonder, then, that the maxim as to the sufficiency of a very little has never received any practical regard from man. He goes on ever eager to acquire, because, generally speaking, each new step in acquisition tends to gratify a newly-developed want of his nature. His acquisitions will not, it is true, save from many of the evils of life, or stay the fell hand of death, or accompany him beyond the grave; but they will not the less, on that account, obtain many advantages to the healthy living possessor who knows how to make a good use of them; and this all men feel in their inner nature though men who set down their thoughts in writing speak generally in a different manner. The sneers and sarcasms at the wealthy, unless where they are really directed against the abuses of wealth, must only be regarded as escapes of bitter feeling on the part of the less fortunate. Riches in themselves derogate from no one. It is only when they harden or ensnare the heart,

or are attended by the insanity of miserliness, that they are to be justly made a subject of ridicule or censure.

—R. CHAMBERS.

The fewer things a man wants, the nearer he is to God.

—SOCRATES.

He is rich enough that wants nothing.

—PROVERB.

When Socrates saw various articles of luxury spread out for sale, he exclaimed:

"How much there is in the world that I do not want."

Diogenes being asked why it was that the philosophers sought the society of the rich much more than the latter sought theirs, replied,

"Because philosophers know what they want, and the others do not."

Our portion is not large, indeed,
But then how little do we need,
For nature's calls are few!
In this the art of living lies,
To want no more than may suffice,
And make that little do.

We'll therefore relish with content,
Whate'er kind Providence has sent,
Nor aim beyond our power;
For, if our stock be very small,
'Tis prudence to enjoy it all,
Nor lose the present hour.

—N. COTTON.

WANTS OF MAN.

"Man wants but little here below,
Nor wants that little long."
'Tis not with me exactly so,
But 'tis so in the song.
My wants are many, and if told,
Would muster many a score;
And were each wish a mint of Gold,
I still should long for more.

What first I want is daily bread,
And canvas-backs and wine;
And all the realms of nature spread
Before me when I dine;
With four choice cooks from France, beside
To dress my dinner well;
Four courses scarcely can provide
My appetite to quell.

What next I want at heavy cost,
Is elegant attire;
Black sable furs for winter's frost,
And silks for summer's fire;
And Cashmere shawls, and Brussels lace
My bosom's front to deck,
And diamond rings my hands to grace,
And rubies for my neck.

And then I want a mansion fair,
A dwelling-house in style,
Four stories high, for wholesome air—
A massive marble pile;
With halls for banquettings and balls,
All furnish'd rich and fine;
With high-blood steeds in fifty stalls,
And cellars for my wine.

I want a garden and a park,
My dwelling to surround—
A thousand acres (bless the mark!)
With walls encompassed round—
Where flocks may range and herds may low,
And kids and lambkins play,
And flowers and fruits commingled grow,
All Eden to display.

I want, when summer's foliage falls,
And autumn strips the trees,
A house within the city's walls,
For comfort and for ease;
But here, as space is somewhat scant,
And acres somewhat rare,
My house in town I only want
To occupy—a square.

I want a steward, butler, cooks;
A coachman, footman, grooms;
A library of well-bound books;
And picture-garnished rooms;

* * *

I want a cabinet profuse,
Of medals, coins, and gems;
A printing-press for private use,
Of fity-thousand ems;
And plants, and minerals, and shells;
Worms, insects, fishes, birds;
And every beast on earth that dwells
In solitude or herds.

I want a board of burnish'd plate,
Of silver and of gold;
Tureens, of twenty pounds in weight,
And sculpture's richest mould;

Plateaus, with chandeliers and lamps,
Plates, dishes—all the same;
And porcelain vases, with the stamps
Of Sevres and Angouleme.

And maples of fair glossy stain,
Must form my chamber doors,
And carpets of the Wilton grain
Must cover all my floors;
My walls with tapestry bedeck'd,
Must never be outdone;
And damask curtains must protect
Their colours from the sun.

And mirrors of the largest pane,
From Venice must be brought;
And sandal-wood and bamboo-cane
For chairs and tables bought;
On all the mantel-pieces, clocks
Of thrice-gilt bronze must stand,
And screens of ebony and box
Invite the stranger's hand.

I want (who does not want?) a wife,
Affectionate and fair,
To solace all the woes of life,
And all its joys to share.
Of temper sweet, of yielding will,
Of firm yet placid mind,
With all my faults to love me still,
With sentiment refined.

And as time's car incessant runs,
And fortune fills my store,
I want of daughters and of sons
From eight to half a score.

I want (alas! can mortal dare
Such bliss on earth to crave?)
That all the girls be chaste and fair—
The boys all wise and brave.

And when my bosom's darling sings,
With melody divine,
A pedal harp of many strings
Must with her voice combine.
Piano, exquisitely wrought,
Must open stand, apart,
That all my daughters may be taught
To win the stranger's heart.

My wife and daughters will desire
Refreshment from perfumes,
Cosmetics for the skin require,
And artificial blooms.
The civet fragrance shall dispense,
And treasured sweets return;
Cologne revive the flagging sense,
And smoking amber burn.

And when at night my weary head
Begins to droop and dose,
A chamber south, to hold my bed,
For Nature's safe repose;
With blankets, counterpanes, and sheets,
Mattress, and sack of down,
And comfortables for my feet,
And pillows for my crown.

I want a warm and faithful friend,
To cheer the adverse hour,
Who ne'er to flatter will descend,
Nor bend the knee to power;

A friend to chide me when I'm wrong,
My inmost soul to see;
And that my friendship prove as strong
For him, as his for me.

I want a kind and tender heart,
For others' wants to feel;
A soul secure from fortune's dart,
And bosom arm'd with steel;
To bear Divine chastisement's rod,
And, mingling in my plan,
Submission to the will of God,
With charity to Man.

I want a keen, observing eye,
And ever-listening ear;
The truth, through all disguise to spy,
And wisdom's voice to hear;
A tongue, to speak at virtue's need,
In heaven's sublimest strain;
And lips, the cause of man to plead,
And never plead in vain.

I want uninterrupted health,
Throughout my long career;
And streams of never-failing wealth,
To scatter far and near;—
The destitute to clothe and feed,
Free bounty to bestow;
Supply the helpless orphan's need,
And soothe the widow's woe.

I want the genius to conceive,
The talents to unfold;
Designs, the vicious to retrieve,
The virtuous to uphold;

Inventive power, combining skill,
A persevering soul,
Of human hearts to mould the will,
And reach from pole to pole.

I want the seals of power and place,
The ensigns of command,
Charged by the people's unbought grace,
To rule my native land;
Nor crown nor sceptre would I ask,
But from my country's will;
By day, by night, to ply the task
Her cup of bliss to fill.

I want the voice of honest praise
To follow me behind,
And to be thought, in future days,
The friend of human kind;
That after-ages, as they rise,
Exulting may proclaim,
In choral union to the skies,
Their blessings on my name.

These are the wants of mortal man;
I cannot need them long,
For life itself is but a span,
And earthly bliss a song.
My last great want, absorbing all,
Is, when beneath the sod,
And summoned to my final call—
The mercy of my God.

And oh! while circles in my veins
Of life the purple stream,
And yet a fragment small remains
Of nature's transient dream,

My soul, in humble hope unscared,
Forget not thou to pray,
That this thy want may be prepared
To meet the Judgment day.

—J. Q. Adams.

159. WATER.

Wine, wine, thy power and praise
Have ever been echo'd in minstrel lays;
But, Water, I deem, hath a mightier claim,
To fill up a niche in the temple of fame.
Ye who are bred in Anacreon's school
May sneer at my strain, as the song of a fool.
Ye are wise, no doubt, but have yet to learn
How the tongue can cleave, and the veins can burn.

Should ye ever be one of a fainting band,
With your brow to the sun and your feet to the sand;
I would wager the thing I am most loath to spare,
That your Bacchanal chorus would never ring there.
Traverse the desert, and then ye can tell
What treasures exist in the cold, deep well;
Sink in despair on the red parch'd earth,
And then ye may reckon what Water is worth.

* * * * *

Let Heaven this one rich gift withhold,
How soon we find it is better than gold.

—Eliza Cook.

I have ever found from my own knowledge and custom, as well as from the custom and observation of others, that those who drink nothing but water, or make it their principal drink, are but little affected by the climate, and can undergo the greatest fatigue without inconvenience.*

—Dr. Mosely.

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* *From The Use and Abuse of Liquors, by W. B. Carpenter.*

Care should be taken not to drink water from wells in which leaves or other decaying matter have fallen. If necessitated to use such water, it should first be boiled and then filtered. It has been stated that water may hold malaria in solution, and that the poison may thus be introduced into the system.*

* *From A Manual of Family Medicine and Hygiene or India, by Sir William Moore.*

160. WIFE, CHILDREN, AND FRIENDS.

When the black-lettered list to the Gods was presented,
(The list of what Fate for each mortal intends),
At the long string of ills a kind goddess relented,
And slipped in three blessings–wife, children, and friends.

In vain surly Plato maintained he was cheated,
For justice divine could not compass its ends;
The scheme of man's penance he swore was defeated,
For earth becomes heaven with wife, children, and friends.

If the stock of our bliss is in stranger hand vested,
The fund ill secured oft in bankruptcy ends;
But the heart issues bills which are never protested,
When drawn on the firm of wife, children, and friends.

Though valour still glows in his life's dying embers,
The death-wounded tar, who his colours defends,
Drops a tear of regret as he, dying, remembers,
How blest was his home with wife, children and friends.

The soldier whose deeds live immortal in story,
Whom duty to far distant latitude sends,
With transport would barter whole ages of glory
For one happy day with wife, children and friends.

Though spice-breathing gales on his caravan hover,
Though for him Arabia's fragrance ascends,
The merchant still thinks of the wood-bines that cover
The bower where he sat with wife, children and friends.

The day-spring of youth still unclouded by sorrow,
Alone on itself for enjoyment depends,
But drear is the twilight of age if it borrow
No warmth from the smile of wife, children and friends.
Let the breath of renown ever freshen and nourish
The laurel which o'er the dead favourite bends;
O'er me wave the willow, and long may it flourish,
Bedewed with the tears of wife, children and friends.

Let us drink, for my song, growing graver and graver,
To subjects too solemn insensibly tends;
Let us drink—pledge me high; Love and Virtue shall flavour
The glass which I fill to wife, children and friends.

—Hon. William Robert Spencer.

161. WISDOM AND FOLLY.

What is wisdom? That sovereign word is used for two different things. It may stand for knowledge, learning, science, systematic reasoning; or it may mean, as Coleridge has defined it, common sense in an uncommon degree; that is to say, the unsystematic truths that come to shrewd, penetrating and observant minds, from their own experience of life, and their daily commerce with the world, and that is called the wisdom of life, or the wisdom of the world, or the wisdom of time and the ages.

—JOHN MORLEY.

To act with common sense according to the moment is the best wisdom.

To provide against every important danger by the employment of the most promising means, is the office of wisdom.

—BLAIR.

To know
That which before us lies in daily life,
Is the prime wisdom.

—MILTON.

What is it to be wise?
'Tis but to know how little can be known;
To see all others' faults and feel our own.

—POPE.

The truest wisdom is a resolute determination.
—NAPOLEON'S FAVOURITE MAXIM.

In short, wisdom can draw expedient from obstacle, invention from difficulty, safety from danger, resource from sterility, and remedy from poison. In her hands all things become beautiful by their adaptment; subservient by their use; and salutary by their application.
—COLTON.

Where the eye of pity weeps,
And the sway of passion sleeps,
Where the lamp of faith is burning,
And the ray of hope returning,
There the "still small voice" within
Whispers not of wrath or sin,
Resting with the righteous dead—
Beaming o'er the drooping head—
Comforting the lowly mind,
Wisdom dwelleth—seek and find!
—ANON.

To be resign'd when ills betide,
Patient when favours are denied,
And pleased with favours given;
This is wisdom's part,
This is that incense of the heart,
Whose fragrance smells to heaven.
—N. COTTON.

A man of truest wisdom will resign
His wealth, and e'en his life, for good of others;
Better abandon life in a good cause,
When death in any case is sure to happen.
—"HITOPADESHA."*

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* *Prof. Johnson's edition.*

Experience is the father and memory the mother of wisdom.

—Old Italian Proverb.

Self-discipline and self-control are the beginnings of practical wisdom; and these must have their root in self-respect. Hope springs from it—hope, which is the companion of power and mother of success. And as I respect myself, so am I equally bound to respect others, as they on their part are bound to respect me.

—Smiles.

They said to Lokmân the sage, "of whom didst thou learn wisdom?" He replied, "Of the blind; for until they have tried the ground they do not put down their feet."

—Sâdi's Gulistân.*

Riches diminish in the using, wisdom increases by use.

—Arabic Proverb.

Wisdom cannot create materials; her pride is in their use.

—Burke.

A wise man's motto is, "Win gold and use it."

Be timely wise rather than wise in time.

Affectation of wisdom often prevents our becoming wise.

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* *Translated by Platts.*

Defer not till to-morrow to be wise,
To-morrow's sun to thee may never rise.

—W. CONGREVE.

But what is strength, without a double share
Of wisdom? Vast, unweildy, burthensome,
Proudly secure, yet liable to fall
By weakest subtilties; not made to rule
But to subserve where wisdom bears command.

—MILTON.

Where ignorance is bliss
'Tis folly to be wise.

—GRAY.

Can gold calm passion, or make reason shine?
Can we dig peace, or wisdom, from the mine?
Wisdom to gold prefer.

—EDWARD YOUNG.

Eight things are proofs of folly: ill-timed wrath, misplaced bounty, ill-judged exertion, the confounding of friend with foe, confidence in those untried, reliance on the foolish, trust in the faithless, and garrulity.

—"JAVIDAN-KHIRAD."*

The disease that is most incurable is folly.

—PORTUGUESE PROVERB.

The first degree of folly is to hold one's self wise, the second to profess it, the third to despise counsel.

On the heels of folly treadeth shame.

—MRS. CHAPONE.

From Ancient Iranian and Zoroastrian Morals, by D. J. Medhora.

ADAM AND THE THREE PEARLS.

When Adam was created, God commanded Gabriel to take the three most precious pearls of the divine treasury, and offer them in a golden salver to Adam, to choose for himself one of the three. The three pearls were: Wisdom, Faith, and Modesty. Adam chose the pearl of Wisdom. Gabriel then proceeded to remove the salver with the remaining two pearls in order to replace them in the divine treasury. With all his mighty power, he found he could not lift the salver. The two pearls said to him: "We will not separate from our beloved Wisdom. We could not be happy and quiet away from it. From all eternity, we three have been the three compeers of God's Glory, the pearl of His power. We cannot be separated." A voice was now heard to proceed from the divine presence, saying, "Gabriel, leave them and come away." From that time, Wisdom has taken its seat on the summit of the brain of Adam; Faith took up its abode in his heart; Modesty established itself in his countenance. Those three pearls have remained as the heirlooms of the chosen children of Adam. For, whoever, of all his descendants, is not embellished and enriched with those three jewels, is lacking of the sentiment and lustre of his divine origin.* "

JUPITER AND THE LOTTERY.

Jupiter, in order to please mankind, directed Mercury to give notice that he had established a Lottery, in which there were no blanks; and that amongst a variety of other valuable chances, Wisdom was the highest prize.

* *From "the Mesnevi" of Mevlânâ Jelâlud-din Muhammed Er-Rumi, by James W. Redhouse.*

It was Jupiter's command, that in this Lottery some of the Gods should also become adventurers. The tickets being disposed of, and the wheels placed, Mercury was employed to preside at the drawing. It happened that the best prize fell to Minerva: upon which a general murmur ran through the assembly, and hints were thrown out that Jupiter had used some unfair practices to secure this desirable lot to his daughter. Jupiter, that he might at once, both punish and silence these impious clamours of the human race, presented them with Folly in the place of Wisdom; with which they went away perfectly well-contented. And from that time, the greatest fools have always looked upon themselves as the wisest men.*

* *From Bewick's Select Fables.*

162. WISE MEN AND FOOLS.

That man is sapient who knows how to suit
His words to each occasion, his kind acts
To each man's worth, his anger to his power.
—"HITOPADESHA."*

The wise man is he who hopes not for what is wrong, who begs not for what he fears may be refused, and who undertakes not what he cannot perform.
—"JAVIDAN-KHIRAD."†

That man is truly wise
Who is content with what he has, and seeks
Nothing beyond, but in whatever sphere,
Lowly or great, God placed him, works in faith.‡
—TORU DUTT.

A man possessing Wisdom is like a diamond ever brilliant, and is able to throw light into the gloom of ignorance wherever he goes.§

Own him as prudent and as thoroughly wise,
Who founds his actions on a base secure.
But in whose caution aught defective lies,
His ground of action is most weak, be sure.
—"ANVÂR-I-SUHAILI."‖

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* *Prof. Johnson's edition.*

† *From Ancient Iranian and Zoroastrian Morals, by D. J. Medhora.*

‡ *From Ancient Ballads and Legends of Hindustân.*

§ *From a Paper read by Manmohandas D. Shroff, F. T. S.*

‖ *Translated by Eastwick.*

A wise man's kingdom is his own breast; or, if he ever looks farther, it will only be to the judgment of a select few, who are free from prejudices, and capable of examining his work.

—DAVID HUME.

The wise man reigns in the souls and hearts of men.

—BACON.

The wise knows that he does not know; the ignorant thinks he knows.

—SPANISH PROVERB.

Every condition sits well upon a wise man.

No worldly fears can daunt the heart of the wise man, however nearest they may approach to him. Just as no arrow can pierce through a huge solid stone.

—"YOGA-VÂSISTHA."*

Not as adventitious will the wise man regard the faith which is in him. The highest truth he sees he will fearlessly utter; knowing that, let what may come of it, he is thus playing his right part in the world; knowing that, if he can effect the change he aims at—well; if not—well also: though not *so* well.

—HERBERT SPENCER.

The wise and prudent conquer difficulties by daring to attempt them.

—ROWE.

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* *Translated by Vihâri Lâlâ Mitra.*

A wise man displays neither the severity,
Nor the apathy, that would impair his dignity.
He neither sets too high a value on himself,
Nor altogether lowers himself.

—SÂDI'S GULISTÂN.*

The wise man practises humility—the bough laden with fruit bends its head to the earth.

—SÂDI.

The duties which the wise man owes are these; to God, obedience and gratitude; to the king, sincere loyalty and counsel; to himself, earnestness for good and avoidance of evil; to his friends, liberality and faithfulness; and to mankind generally, courtesy and protection.

—"JAVIDAN KHIRAD."†

A man should never be ashamed to own that he has been in the wrong, which is but saying, in other words, that he is wiser to-day than he was yesterday.

—POPE.

In the same manner as it is a received principle that the general should lead the army, so should wise men lead affairs.

—DEMOSTHENES.

Be wisely worldly, be not worldly wise.

—QUARLES.

Follow the wise few than the vulgar many.

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* *Translated by Platts.*

† *From Ancient Iranian and Zoroastrian Morals, by D. J. Medhora.*

Far does the man all other men excel,
Who, from his wisdom, thinks in all things well,
Wisely considering, to himself a friend,
All for the present best, and for the end.
Nor is the man without his share of praise,
Who well the dictates of the wise obeys:
But he that is not wise himself, nor can
Hearken to wisdom, is a useless man.*

—HESIOD.

ADVICE TO WISE MEN.

Since on mankind, thy door thou canst not close,
Nor in thy lonely closet sole repose,
Bestow thy friendship on the good, for it
Is not for each dark-hearted miscreant fit.
This saying of a sage recurs to me—
(God's mercy on his saintly spirit be!)
"He who of foolish men becomes the friend,
Will find their friendship troublous in the end."

—"ANVÂR-I-SUHAILI."†

He is indeed a fool who is not disposed to learn;
He shows himself to be a fool who is a stranger to all good manners;
It is a sign of folly in one to speak too much falsehood;
That man is really a fool who lays open his own drawbacks;
Foolish is he again who does not work but eats and sleeps immoderately;
The above says Sâmal are the marks that betray a fool.

—SÂMAL. ‡

* *From Brown's Aristotle's Ethics.*

† *Translated by Eastwick.*

‡ *A Gujarâti poet.*

Fools are not planted or sowed; they grow of themselves.

—RUSSIAN PROVERB.

The fear of the Lord is the beginning of knowledge, but fools despise wisdom and instruction.

—"BIBLE-PROVERBS."

To fools, the treasures dug from wisdom's mine
Are Jewels thrown to Cocks, and Pearls to Swine.

People utter not a word, even in jest,
But what sensible men learn a lesson therefrom.
But if to the fool a hundred chapters on wisdom
People read, they would be as jesting to his ear.

—SÂDI'S GULISTÂN.*

Forbid a fool a thing, and that he will do.

Even stones may be dissolved, but not the heart of a fool.

—TAMIL PROVERB.†

But of all burdens that a man can bear,
Most is, a fool's talk to bear and hear.

—SPENSER.

A fool was teaching an ass,
Wasting effort on him continually.
A sage said to him, "O fool! why art thou taking this trouble?
In this madness fear the ridicule of the reviler.

* *From Bewick's Select Fables.*
† *Translated by Platts.*

Beasts will not learn speech of thee;
Learn thou silence of beasts."

—SÂDI'S GULISTÂN.*

Solon being in company and holding his peace according to his custom, there was a young giddy-brained fellow, who told him he was silent, because he was a fool. Solon, without any concern, answered him wisely, that there never was a fool that could hold his tongue.

One never so much needs his wit, as when he argues with a fool.

—CHINESE PROVERB.

Answer not a fool according to his folly, lest thou also be like unto him.

—"BIBLE PROVERBS."

Be it your unerring rule
Ne'er to contradict a fool;
For if folly dare but brave you,
All your wisdom cannot save you.

—R. M. MILNES.

Fools may our scorn, not envy, raise,
For envy is a kind of praise.

—GAY.

Thou foolishly settest thy price-mark on thyself,
When thou choosest fools for thy company.
I sought some advice of some sages:

* *Translated by Platts.*

They said to me, "Mix not with fools,
For if thou art a man of sense, thou wilt appear an ass,
And if thou art a fool, thou wilt appear more foolish."

—SÂDI'S GULISTÂN.*

The mouth of a wise man is in his heart, the heart of a fool is in his mouth, because what he knoweth or thinketh he uttereth.

The wise man's eyes are in his head, but the fool walketh in darkness.

—SOLOMON.

Prudence guides the wise, but passion governs the foolish.

The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness.

—"BIBLE-PROVERBS."

A wise man feareth, and departeth from evil; but the fool rageth, and is confident.

—"BIBLE-PROVERBS."

The wise man knows he knows nothing: the fool thinks he knows all.

The wise, of themselves, know the approach of danger, or they put trust in others: but a foolish man does not believe information without personal experience.†

—MÂGHA.

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* *Translated by Platts.*

† *From Colebrooke's Essays.*

Fools ask what time it is, but the wise know their time.

—Old Dutch Proverb.

That which the fool does in the end, the wise man does at the beginning.

—Spanish Proverb.

Hatred and strife will not arise between two wise men;
Nor will a wise man contend with a fool.
If a fool, through brutal ignorance, says a hard thing,
A wise man wins his heart with gentleness.

—Sâdi's Gulistân.*

Wise men learn more by fools, than fools do by wise men.

It never occurs to fools that merit and good fortune are closely united.

People are never so near playing the fool as when they think themselves wise.

Learned fools exceed all fools.

—German Proverb.

SOCRATES AND THE ORACLE OF DELPHI.

The oracle at Delphi pronounced Socrates the wisest of men. Socrates could not understand it, and yet he was unwilling to disbelieve the oracle, so he went about from one person reputed wise to another, in order to be able to say, "here is a wiser man than I am," or at

* *Translated by Platts.*

least find out what the oracle meant. He went to many, but he found that, while they in reality knew almost nothing that was worth knowing, they thought they knew a great deal, and were angry with one who tried to convince them of their ignorance. So that at last Socrates came to recognise that there was a truth in what had been said about him; to use nearly his own words,—"He left them, saying to himself, I am wiser than these men; for neither they nor I, it would seem, know anything valuable: but they, not knowing, fancy that they do know; I, as I really do not know, so I do not think that I know. I seem therefore to be in one small matter wiser than they."*

SEVEN WISE MEN OF GREECE.

1. Solon of Athens, whose motto was,
   "Know thyself."
2. Chilo of Sparta, whose motto was,
   "Consider the end."
3. Thalës of Miletos, whose motto was—
   "Who hateth suretyship is sure."
4. Bias of Priéne, whose motto was,
   "Most men are bad."
5. Cleobulos of Lindos, whose motto was,
   "The golden mean," or "Avoid extremes."
6. Pittacos of Mytylénë—whose motto was,
   "Seize time by the forelock."
7. Periander of Corinth—whose motto was,
   "Nothing is impossible to industry."†

* *From Theism by Robert Flint.*

† *From Brewer's Dictionary of Phrase and Fable.*

163. WIT AND HUMOUR.

Wit without wisdom is salt without meat.

Wit is folly unless a wise man has the keeping of it.

One day the Emperor (Akbar) was sitting in his court, which consisted of nobles, chiefs and bankers. The Emperor eyeing the magnates put them the following question individually. "What idea is uppermost in the minds of all assembled here at the present time?" None could answer this question. They talked among themselves that as it was a hard thing to know what one was thinking of, it was impossible to know what so many in the court were about. They also said that the king had lost his reason to put a question like that, and they were anxious to see what Birbal would say in reply, because they thought that that day would test the powers of Birbal, who had the reputation of being the wisest of them all. Thus the talk went round, and every one of them hung down his head as the Emperor looked at him and put him the question. At last it came to Birbal's turn, who immediately got up to answer and said, "May it please Your Majesty, shall I give an answer with respect to each separately or shall I give only one answer covering the thoughts of all?" The Emperor chose the second method. Birbal then continued, "All are thinking of the permanence of your empire, and the increase of your wealth and glory. You may enquire of them whether what I say is right or wrong." The Emperor was gratified to hear this. Even

if any of the courtiers was wishing evil of the Emperor he would not dare to say it to his face. All began to say what Birbal said was true.

The late king of Prussia once sent to an aide-de-camp, who was brave but poor, a small portfolio, bound like a book, in which were deposited five hundred crowns. Some time afterwards he met the officer and said to him, "Ah, well, how did you like the new work I sent you?" "Excessively, sire," replied the colonel, "I read it with such interest that I expect the second volume with impatience." The king smiled, and when the officer's birthday arrived, he presented him with another portfolio, similar in every respect to the first, but with these words engraved upon it, "This book is complete in two volumes."

One king was outwitted by an astrologer, who had foretold that a lady, whom he loved, would die in eight days, which actually took place. The unlucky prophet was ordered before him, and on a signal was to be thrown out of the window. "You who pretended to be such a wise man," said the king, "knowing so well the fate of others, tell me this moment what will be your own, and how long you have to live?" Whether the fellow guessed his fate, or had been threatened by the messengers, he replied, without testifying any fear, "I shall die just three days before your Majesty" The king upon this was not in the smallest hurry to throw the prophet out of the window, but, on the contrary, he took particular care to let him want for nothing, and to make him live as long as possible.

A man came to the late Duke of Wellington with a patented article. "What have you to offer?" "A bul-

let-proof jacket, your grace." "Put it on." The inventor obeyed. The Duke rang a bell, an aide-de-camp presented himself. "Tell the captain of the guard to order one of his men to load with ball cartridge." The inventor disappeared, and was never seen again near the Horse-guards. No money was wasted in trying that invention.

During the debate in the Continental Congress on the establishment of the federal army, a member offered a resolution providing that it should never *exceed three thousand men*, whereupon Washington moved an amendment that no enemy should ever invade the country with a force exceeding *two thousand men*. This joke was a perfect success, and the laughter which it excited smothered the Resolution.

Aristippus begged a favour of King Dionysius for one of his friends, and not being able to obtain it, he cast himself at his feet. Somebody reproaching him at his cringing as unworthy of a philosopher, he pleasingly answered, "You ought not to lay the blame upon me but upon the king, who carries his ears at his feet."

The secret of Dante's struggle through life was in the reckless sarcasm of his reply to the prince of Verona, who asked him how he could account for the fact that in the household of princes, the court fool was in greater favour than the philosopher. "Similarity of minds," said the fierce genius, "is over all the world a test of friendship.'

Some merchants went to an eastern sovereign, and exhibited for sale several very fine horses. The King

admired them, and bought them. He moreover gave the merchants a lac of rupees to purchase more horses for him. The king one day in a sportive manner ordered the vizier to make out a list of all the fools in his dominions. He did so, and put his majesty's name at the head of them. The king asked, why; "because you entrusted a lac of rupees to men, you don't know, and who will never come back," was the reply. "Ay, but suppose they should come back." "Then I shall erase your name, and insert theirs."

A poor Turkish slater of Constantinople being at work upon the roof of a house fell into the narrow street upon a man who was killed. The slater escaped. A son of the pedestrian caused the slater to be arrested. The Kâji listened attentively, and asked the slater his defence, who admitted the facts, but added there was no evil in his heart. He was a poor man, and did not know how to make amends. The son asked that condign punishment should be passed, whereupon the Kâji said, "be it so," and he told the slater, "Thou shalt stand in the street where the father of this young man stood, when thou didst fall on him," and to the son he added, "thou shalt, if it please thee, go upon the roof, and fall upon the culprit, even as he fell upon thy father."

A few days ago a prisoner was tried on a charge of entering a house in the night time, and committing a robbery. He had made an opening into which he had thrust the upper part of his body, and then he clutched the articles he coveted. His counsel contended that the prisoner did not "enter the house." "He only partly entered it." The jury brought in a verdict of guilty.

against the upper half of his body, and acquitted the remainder. The judge then sentenced the guilty moiety of the man to a year's imprisonment; leaving to his option to have the innocent half cut off or take it along with him.

A clergyman having occasion to call on a Lawyer, found him in his office, which was very hot. He remarked the general heat of the apartment and said it was as hot as an oven. "So it ought to be," replied the lawyer, "for 'tis here I make my bread."

"It is a settled principle, your honour," said an eminent lawyer, "that causes always produce effects." "They always do for the lawyers," blandly responded the judge, "but I have sometimes known a single cause to deprive a client of all his effects."

(REPORT OF AN ADJUDGED CASE.)

I

Between Nose and Eyes a strange contest arose,
The spectacles set them unhappily wrong;
The point in dispute was, as all the world knows,
To which the said spectacles ought to belong.

II

So Tongue was the lawyer, and argued the cause,
With a great deal of skill and a wig full of learning;
While Chief Baron Ear sat to balance the laws,
So famed for his talent in nicely discerning.

III

"In behalf of the Nose, it will quickly appear,
And your Lordship," he said, "will undoubtedly find,
That the nose has had spectacles always to wear,
Which amounts to possession time out of mind."

IV

Then, holding the spectacles upto the court,
"Your Lordship observes they are made with a straddle,
As wide as the ridge of the Nose is; in short,
Designed to sit close to it, just like a saddle.

V

"Again, would your Lordship a moment suppose—
'Tis a case that has happened, and may be again—
That the visage or countenance had not a nose,
Pray who would, or who could, wear spectacles then?

VI

"On the whole it appears, and my argument shows,
With a reasoning the court will never condemn,
That the spectacles plainly were made for the Nose,
And the Nose was as plainly intended for them."

VII

Then, shifting his side, (as a lawyer knows how),
He pleaded again in behalf of the Eyes;
But what were his arguments few people know;
For the court did not think they were equally wise.

VIII

So his Lordship decreed, with a grave, solemn tone,
Decisive and clear, without one if or but,
That whenever the Nose put his spectacles on—
By daylight or candle-light—Eyes should be shut.

—COWPER.

A FINE TRICK.

A noble lord gave his friend a golden snuff-box in the cover of which an ass's head was painted. Not much flattered by this present, and wishing to turn the tables on the author of the joke, the recipient took out the ass and inserted instead the portrait of the lord.

The next day at dinner he, as if by accident, put his box upon the table. The lord who wished to amuse his guests at the expense of his friend made mention of the snuff-box, and aroused the curiosity of those around him. A lady asked to see it, and it was passed to her. She opened it and exclaimed, "Perfect, it is a striking likeness. Indeed, my lord, it is one of the best portraits of you that I have ever seen." The lord was naturally much embarrassed at the joke, which he thought was so hard on him. While he was reflecting upon the offensiveness of it, the lady passed the box to her neighbour who made similar remarks upon it. The box thus went round the table, each one expatiating upon the resemblance. The nobleman was much astonished at this course of things, but when it came to his turn to look, had to join in the laughter too, and confess that his friend had got the best of him.

A gentleman made his wife a present of a drinking cup with an angel at the bottom, and when he filled it for her, she used to drain it to the bottom, and he asked her why she drank every drop. "Because," she said, "I long to see the dear little angel." Upon which he had the angel taken out and had a devil engraved at the bottom, and she drank it off just the same, and he again asked her the reason. "Why," replied his wife, "because I won't leave the old devil a drop."

A nervous man whose life was made miserable by the clattering of two blacksmiths, prevailed upon each of them to remove by the offer of a liberal pecuniary compensation. When the money was paid down, he kindly inquired what neighbourhood they intended to remove to.

"Why, sir," replied Jack, with a grin on his face, "Tom Smith moves to my shop and I move to his."

Two countrymen took lodgings at one hotel, and fared sumptuously, drinking 3 bottles of wine everyday. The last day before they had paid off their bill, a dispute arose about the speed of their horses. They at last settled upon a race, and appointed the landlord their judge; when they were ready, the judge gave the words, "one, two, three" and "off." Away they went, and were neither seen nor heard of since.

CURIOUS DETECTION OF A CRIMINAL.

There occurred in Prussia one of those cases of detection of crime by scientific means, which interest a large and intelligent class of readers. A quantity of gold, packed in boxes, was despatched by a railway train. On arrival at its destination, it was discovered that the gold had been stolen from some of the boxes, which were refilled with sand, to make up for the deficient weight. Measures were at once taken for the discovery of the thief, and that no chance might be lost, Professor Ehrenberg was requested to make a microscopic examination of the sand. The professor (a member of the Academy of Sciences at Berlin, well-known for his researches into minute objects and his comparisons of volcanic dust from all parts of the world) asked that a quantity of sand from every station by which the train had passed should be sent to him. Examining these one after another, he at last came to a sand which was identical with that found in the gold boxes. The name of the station whence this sand had been collected was known; inquiries were set on foot at that station, and among the persons there employed, the thief was detected.

A rich man made his will, leaving all he had to a company of his fellow-citizens to dispose of, but reserving to his right heir "Such a portion as pleaseth them." The heir having sued the company for his share of the property, the judge inquired, whether they wished to carry out the will of the testator, and if so, what provision they proposed to make for the heir. "He shall have a tenth part," said they, "and we will retain for ourselves the other nine." "Take then," said the judge "the tenth part to yourselves, and leave the rest to the heir, for by the will, he is to have what pleaseth you."

A woman whose wealthy husband died without making a will, desirous of securing the whole of the property, concealed her husband's death, and persuaded a poor shoe-maker to take his place while a will could be made. Accordingly he was closely muffled in bed, as if very sick, and a lawyer was called in to write a will. The shoe-maker in a feeble voice bequeathed half of all the property to the widow. "What shall be done with the remainder," asked the lawyer. "I give and bequeath to the poor little shoe-maker across the street who has always been a good neighbour and a deserving man." The widow had to assent, and did not dare to expose the fraud.

CURIOUS WILL.

The following singular will was made by a miser in Ireland:—

I give and bequeath to my sister-in-law Mary Denis four old worsted stockings, which she will find underneath my bed.

To my nephew Charles, two other pairs of stockings, lying in the box where I keep my linen.

To Johnson, my only pair of white cotton-stockings, and my old scarlet great coat.

To Hanah Burke, my housekeeper, in return for her long and faithful services, my cracked earthen pitcher.

Hannah in high wrath told the other legatees that she resigned to them her valuable share of the property. In equal rage Charles kicked down the pitcher, and, as it broke, a multitude of guineas burst out, and rolled along the floor. This fortunate discovery induced those present to examine the stockings, which to their great joy were crammed with money.

A gentleman was always complaining to his father-in-law of his wife's temper. At last, papa-in-law becoming very wearied of these endless grumblings, and being a bit of a wag, replied, "Well, my dear fellow, if I hear of her tormenting you any more, I shall disinherit her." The husband never again complained.

"Make way, gentlemen," cried a representative to the populace in a procession. "Make way, we are the representatives of the people." "Make way yourself," replied a sturdy member of the throng, "we are the people themselves."

In the garden of a certain nobleman's country-house, there happened to be fixed up at different spots painted boards with this request, "Please not to pick the flowers without leave." Some one got a paint brush, and added an "*s*" to the last word.

A man purchased a quantity of sugar, and found it sadly adulterated with sand. Next day he inserted the following paragraph in a local paper:—

Notice—I bought of a grocer in this town seven pounds of sugar, from which I extracted one pound of sand. If the rascal, who cheated me, will send to my address seven pounds of sugar (the Scriptural measure of restitution) I will be satisfied. If not, I will expose him.

The next day nine seven pound packages of sugar were left at the advertiser's house, there being nine grocers in the town, and each supposing himself to have been detected.

—An American Paper.

A lot of minstrels went to a town, and advertised to give performance for "the benefit of the poor, tickets reduced to six-pence." The hall was crammed full. The next morning a committee for the poor called upon the treasurer of the concern for the amount the said benefit had netted. The treasurer expressed astonishment at the demand. "I thought," said the chairman of the committee, "you advertised this concert for the benefit of the poor!" Replied the treasurer, "did we not put the tickets down to sixpence so that the poor could all come?" The committee vanished.

A College professor was being rowed across the stream in a boat. Said he to the boatman, "Do you understand philosophy?" "No, never heard of it." "Then one quarter of your life is gone." "Do you understand geology?" "No." "Then one half of your life is gone," "Do you understand astronomy?" "No." "Then three quarters of your life is gone," but presently the boat tipped over, and spilled both into the river. Says the boatman, "Can you swim?" "No". "Then the whole of your life is gone."

In the middle ages, a fool had so bitterly angered his sovereign by some of his pointed jests, that the

monarch passed sentence of death upon him, but permitted him to select the manner in which he would die. "Then I choose to die of old age," was the ready reply.

"I wonder," says a woman of humour, "why my husband and I quarrel so often, for we agree uniformly on one point, he wishes to be master and so do I."

A person looking over the catalogue of professional gentlemen of the bar, with his pencil wrote against the name of one, who was of the bustling order, "has been accused of possessing talents." Another seeing it, immediately wrote under, "has been tried and acquitted."

I saw a rich man's son seated at the head of his father's grave, and engaged in a dispute with a poor man's son, saying, "My father's sarcophagus is of stone, and its inscription is coloured, and a flooring of marble is laid (for the foundation), and bricks of the colour turquoise have been used (for the super-structure); what is there like this in thy father's grave? A brick or two have been brought together, and a handful of earth sprinkled over them." The poor man's son heard him, and said, "Ere thy father stir himself under the heavy weight that is on top of him, my father will have reached paradise."

—SÂDI'S GULISTÂN.*

Thackeray tells us of an Irish woman, begging alms from him, who, when she saw him put his hand in his pocket, cried out, "May the blessing of God follow you all your life," but, when he only pulled out his snuff-box, added, "and never overtake ye."

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* *Translated by Platts.*

A man with one eye laid a wager with another man, that he the one-eyed person saw more than the other. The wager was accepted. "You have lost," says the first, "I can see the two eyes in your face, and you can only see one in mine."

One man was trying to impress upon another some argument, but the other man appeared rather dull of apprehension; at length the former being slightly irritated, exclaimed, "why, sir, it is as plain as A. B. C." "That may be," quietly replied the other, "but I am D. E. F."

A gallant old gentleman of the name of Page, finding a lady's glove on a watering place, presented it to her with the following words:

"If from your glove, you take the letter G,
Your glove is love, which I devote to thee."

To which the lady returned the following neat answer,

"If from your Page, you take the letter P,
Your Page is Age, and that won't do for me."

"Don't you understand me?" thundered an old man, "why, you must be quite a fool!" "True," meekly replied the other, "I am very near one."

There is a good deal of the brute in man; for example, he is generally *dogmatic*, often *pusillanimous*, and sometimes easily *cowed:* occasionally *categorical* and is always ready to be made a *lion* of.

The difference between Love and Law is this. In love the attachment precedes the declaration; in law the declaration precedes the attachment.

The difference between a suit of clothes and a suit at law is this.—One provides you with pockets, and the other empties them.

Why is your shadow like a false friend? *Ans.* Because it follows you only in sun-shine.

RIDDLE.

What 's that which all love more than life,
Fear more than death or mortal strife?—
That which contented men desire,
The poor possess, the rich require?—
The miser spends, the spendthrift saves,
And all men carry to their graves?
The answer is—Nothing.*

* *From The Book of Humour, Wit, and Wisdom.*

164. YES AND NO.

Never trust a man who assents to everything you say without making a single correction or suggestion of his own. A man, in fact, who is an incarnate "Yes," is either a fool or a knave.

"No" is a hard word to utter. It stumbles on the tongue. When it is out, it never goes into other people's ears pleasantly, but everybody is down upon it.

Most men are slaves, because they cannot say "no."

Learn to speak this little word,
In its proper place;
Let no timid doubt be heard,
Cloth'd with sceptic grace.
Let thy lips, without disguise,
Boldly pour it out;
Though a thousand dulcet lies
Keep hovering about.
For be sure our hearts would lose
Future years of woe,
If our courage could refuse
The present hour with "No."

—ELIZA COOK.

One "No" averts seventy evils.

—HINDUSTÂNI PROVERB.

There is indeed great virtue in a "No," when pronounced at the right time.

—SMILES.

As a person's "yes" and "no," so is all his character. A downright *yes* and *no* marks the firm, the quick, the rapid, and a slow one, a cautious or timid character.

One ought not to give way in everything nor to everybody. To know how to refuse is therefore as important as to know how to consent. This is especially the case with men of position.

His nay was nay without recall;
His yea was yea, and powerful all;
He gave his yea with careful heed,
His thoughts and words were well agreed;
His word, his bond and seal.

—INSCRIPTION ON BARON STEIN'S TOMB.

* *From Gracian's Art of Worldly Wisdom, translated from the Spanish by Jacobs.*

FOR THE FOLLOWERS
OF
ZOROASTER.
(THE PARSEES.)

165. FOR THE FOLLOWERS OF ZOROASTER (THE PARSEES).

The Persians, from the beginning of their existence as a nation, always believed in only one and the same true and omnipotent God. They believed in all the attributes of the Deity believed by us; and God is called in their own writings, the Doer, the Creator, the Governor, and the Preserver of the world.

—Dr. Hyde.

The religion of Zarathustra is purely monotheistic, that it is non-dualistic and has nothing whatever to do with nature-worship.*

Naib Dastur Rustamji Edulji P. Sanjana, B.A.

They (the Persians) abominating all images, worshipped God only by fire. Light was the truest symbol of the good God, and therefore they always worshipped him before fire as being the cause of light, and especially before the Sun, as being in their opinion the perfectest fire, and causing the perfectest light. And for this reason, in all their temples, they had fire continually burning on altars erected in them for that purpose, and before these sacred fires they offered up all their public devotions, as likewise they did all their private devotions before their private fires in their own houses.

—Dean Prideaux.

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* *From his speech at the International Congress at Bale, reported in the Bombay Gazette of the 29th September 1904.*

Fire was considered by Zoroaster as the purest symbol of the Divinity, and the original element from which Ormuzd produced all beings; he, therefore, enjoined his disciples to keep up a perpetual fire, and to perform other devotional exercises in the presence of fire; and every supposed corruption of fire is forbidden, under the severest penalties. To every act of devotion purity of heart is necessary; and to purity of heart Zoroaster supposes purity of body greatly contributes.*

The whole foundation of the sacred or religious works of the Parsees is, as it were, built upon three important injunctions which pervade the Parsee Scriptures, and are pithily expressed by three significant terms used in the Avastâ * * * which mean purity of speech, purity of action, and purity of thought. This is the moral of the Parsee religion, and on it the whole structure of the Zend Avestâ is raised.

A perusal of these works will show that they inculcate those sublime doctrines and sound precepts of morality which command the respect of every civilized nation on earth. Evil actions are placed in their proper light and condemned, whereas the practice of every virtue is enjoined, highly extolled and sanctioned by reward in this as well as in the next world. The Avastâ seeks strongly to impress that virtue alone is happiness in this world; and that its path is the path of peace. It is a garment of honour, while wickedness is represented as a robe of shame. The most acceptable sacrifices to God are good actions, while intentions, as well as actions, must be good to be acceptable to Him. The best court of equity is a good conscience. Truth is laid down as the basis of all excellence; untruth is punishable as one

* *From Horæ Biblicæ by Butler.*

of the worst of sins. Industry, in as much as it is never unfruitful, and is a guard to innocence and a bar to temptation, is highly recommended, while idleness is represented as the parent of want and shame. Principles of hospitality, general philanthropy and benevolence, are strongly inculcated.*

—DOSSABHAI FRAMJI.

To every student of the Zoroastrian religion and its Scriptures, it will be obvious that the highest importance is given therein to purity of life in Thoughts, Words, and Deeds, which ideas are expressed by the words Humata or Manashni, Hukhata or Gavashni, and Huvarashta or Kunashni. Passages in praise of these three Sublime Concepts will be found scattered in profusion throughout the Avesta. In fact the entire magnificent fabric of the religion of the High and Holy Zarthustra rests on these triune ethical concepts of observing absolute purity of life on the physical, mental, moral and spiritual planes. Almost every prayer in the Avesta begins and ends with the praise of "Ashoi" or purity.

* * * * *

Thought is the motive as well as the creative power which brings into objectivity all the phenomena of nature that we see around us; in other words all the objects that we see on earth or in heaven. Thought lies at the bottom of every human joy and suffering, down to every sentient being crawling on this earth. In fact the whole Universe is a thought of God. It was apparently on these considerations that the Holy Sage Zarthustra inculcated the paramount necessity of the strict practice of purity of thought, words, and deeds, the latter two being merely the audible and visible outcomes of the invisible intangible

* *From The Parsees; their history, manners, customs and religion.*

thought. Words and deeds therefore being the manifestations of thought, unless the latter is kept pure, the other two cannot be so. Purity of thought is consequently the main object to be attained.*

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1. Thou art exalted, O our Lord!
2. From Thee is praise, and to Thee is praise!
3. Thou art necessarily-existent, and there is nought self-existent but Thee.
4. Thou art worthy of the adoration of adorers, and none is worthy of the worship of worlds but Thee!
5. Thou art One excelling in glory;
6. And of mighty praise:
7. And Thy light exceeding powerful and brilliant;
8. And Thy grandeur passing great;
9. Thy perfection is perfect;
10. And Thy bounty complete;
11. And Thy goodness most expansive,
12. And Thy splendour very glorious,
13. And Thy dignity extreme,
14. And Thy effulgence most bright,
15. And Thy mightiness very powerful,
16. And Thy generosity most cheering,
17. Thy goodness most shining,
18. Thou art Mighty!
19. The Creator of All!

—"DESATIR."†

Here praise I now Ahura-Mazda, who has created the cattle, who has created purity, the water, and the

* *From A Scientific Exposition of Purity of Thoughts, Words, and Deeds, as taught in Zoroastrianism.*

† *Translated by Mulla Firuz Bin Kaus, edited by D. J. Medhora.*

good trees. Who created the splendour of light, the earth, and all good. To Him belongs the kingdom, the might, the power. We praise him first among the adorable beings, which dwell together with the cattle. Him praise we with Ahurian name, Mazda, with our own bodies and life, praise we Him. The Fravashis of the pure men and women, we praise. The best purity (Asha-Vahista) we praise. What is fairest, what pure, what immortal, what brilliant, all that is good: The good spirit we honour, the good kingdom we honour, and the good law, and the good rule, and the good wisdom.

—YASNA XXXVII.*

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1. Purity is the best good.
2. Happiness, happiness is to him:
3. Namely, to the best pure in purity.

—ASHEM-VOHÛ.†

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1. As is the will of the Lord, so (is He) the Ruler out of purity.
2. From Vohu-manô (will one receive) gifts for the works (which one does) in the world for Mazda.
3. And the kingdom (we give) to Ahura when we afford succour to the poor.

—YATHÂ AHÛ VAIRYÔ.†

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* *From Ancient Iranian and Zoroastrian Morals, by D. J. Medhora, who adds that "The English translation of this Yasna has been taken from the Bleeck's translation, rendered from the German of Professor Spiegel;" "The word 'cattle' is not to be understood always in literal sense. It sometimes means the souls of mankind."*

† *From Khordah-Avesta, from Bleeck's translation, rendered from the German of Prof. Spiegel.*

I praise the well-thought, well-spoken, well-performed thoughts, words and works. I lay hold on all good thoughts, words and works. I abandon all evil thoughts, words, and works. I bring to you, O Amesha-spentas, praise and adoration, with thoughts, words, and works, with heavenly mind, the vital strength of my own body.

—YASNA XII.*

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1. All good thoughts, words, and works are done with knowledge.

2. All evil thoughts, words, and works are not done with knowledge.

3. All good thoughts, words, and works lead to Paradise.

4. All evil thougts, words, and works lead to Hell.

5. To all good thoughts, words and works (belongs) Paradise—so (is it) manifest to the pure—Ashem-Vohû.

—VISPA HUMATĀ.†

The investiture of the child with the Sudra or white linen shirt and Kusti or a thin woolen cord or cincture of 72 threads (which represent the 72 chapters of the Sacred Book of the Parsees, called Izashné) takes place after it has attained the age of 6 years and 3 months. These both are emblems of purity. The Kusti is wound thrice round the waist, signifying the good thoughts, words and deeds incumbent on the wearer, and is tied with 4 knots during the chanting of a sort of hymn.

* *From Ancient Iranian and Zoroastrian Morals, by D. J. Medhora who adds, "The English translation of this has been taken from the Bleeck's translation, rendered from the German of Professor Spiegel."*

† *From Khordah-Avesta, from Bleeck's translation, rendered from the German of Prof. Spiegel.*

At the first knot the person says "There is only one God, and no other is to be compared with him;" at the second, "The religion given by Zurtosht is true;" at the third, "Zurtosht is the true Prophet, and he derived his mission from God;" at the fourth and last, "Perform good actions, and abstain from evil ones."*

Let Ormazd be king, and let Ahriman, the wicked holder-aloof, be smitten and broken. May Ahriman, the Devas, the Drujas, the Sorcerers, the evil Kikas and Karapas, the oppressors, the evil-doers, the Asmogs, the wicked, the enemies, the Paris be smitten and broken. May the enemies be afflicted. May the enemies be far off. Ormazd, Lord! Of all sins I repent with Patet. All the evil thoughts, evil words, evil deeds, which I have thought, spoken, done, committed in the world, which are become my nature—all these sins, thoughts, words and deeds, bodily, spiritual, earthly, heavenly, O Lord, pardon: I repent of them with the three words.

Contentment for Ahura-Mazda, contempt for Anra-Mainyus. What is highest for the wish of manifest works Thy praise will I announce, O Mazda! with the mouth so long as I, O Asha, can and am able, Let the Creator of the world bestow through vohu-manô what is best for the wish of those working openly. Ashem-vohu (1), Yatha-ahu Vairyo (2), Ashem-vohu (1).

—NIRANG-KUSTI.†

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* *From The Parsees: Their History, Manners, Customs, and Religion, by Dossabhai Framji.*

† *From Ancient Iranian and Zoroastrian Morals, by D. J. Medhora, who adds, "The English translation of this has been taken from Bleeck's translation rendered from the German of Professor Spiegel."*

Hail! Gracious Ormuzd, author of all good,
Spirit of beauty, purity, and light;
Teach me like thee to hate dark deeds of night,
And battle ever with the hellish brood,
Of Ahriman, dread prince of evil mood—
Father of lies, uncleanliness, envious spite,
Thefts, murders, sensual sins that shun the light,
Unreason, ugliness, and fancies lewd—
Grant me, bright Ormuzd, in thy ranks to stand,
A valiant soldier faithful to the end;
So when I leave this life's familiar strand,
Bound for the great Unknown, shall I commend,
My soul, if soul survive, into thy hand—
Fearless of fate if thou thine aid will lend.

—S. LAING.

O wise God, come to our assistance in this jeopardy; and we pray to Thee to deliver us from the impending danger. O glorious God, we beseech Thee to gladden our hearts by removing these difficulties with which we are now surrounded. On Thy goodness, O Lord, we fully depend, and hope that the storm which has overtaken us will soon be over through Thy Divine Grace. As long as we have hopes of Thy aid, O God, we tremble not at this calamity. We have implicit faith in Thee, as the hearer of those who cry to thee. Deliver us, therefore. O Merciful Providence, from this trouble, and lead us to the right path, that we may escape from this sea to the shores of India, and we promise, O Lord, to

From A Modern Zoroastrian.

kindle on high the flame sacred to Thee in grateful remembrance of thy kindness and protection.*

—PRAYER BY THE PARSEES.†

Every mode of religion to make a deep and lasting impression, must exercise our obedience, by enjoining practices of devotion and must acquire our esteem, by inculcating moral duties analogous to the dictates of our own hearts. The religion of Zoroaster was abundantly provided with the former, and possessed a sufficient portion of the latter. At the age of puberty, the faithful Persian was invested with a mysterious girdle, the badge of the divine protection; and from that moment, all the actions of his life, even the most indifferent, or the most necessary, were sanctified by their peculiar prayers, ejaculations, or genuflexions; the omission of which, under any circumstances, was a grievous sin, not inferior in guilt to the violation of the moral duties. The moral duties, however, of justice, mercy, liberality &c. were in their turn required of the disciple of Zoroaster, who wished to escape the persecution of Ahriman, and to live with Ormuzd in a blissful eternity where the degree of felicity will be exactly proportioned to the degree of virtue and piety.

—EDWARD GIBBON.

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* *From The Parsees; their history, manners, customs and religion, by Dossabhai Framji.*

† *The Parsees on their way from Div to Guzrat had met with a severe storm, and to rescue them from the impending danger, they are said to have offered up this prayer, which was heard, for the storm abated, and they sailed in safety.*

QUESTION. What commands has God sent us through his prophet, the exalted Zurthost?

ANS. Many are those commands, but I give you the principal, which must always be remembered, and by which we must guide ourselves :—

To know God as one ; to know the prophet, the exalted Zurthost, as His true prophet ; to believe the religion, and the Avestâ brought by him, as true beyond all manner of doubt ; to believe in the goodness of God ; not to disobey any of the commands of the Mazdiashnâ religion ; to avoid evil deeds ; to exert for good deeds ; to pray five times in the day ; to believe in the reckoning and justice on the fourth morning after death ; to hope for heaven and to fear hell ; to consider doubtless the day of general destruction and purification (of all suffering souls); to remember always that God has done what He willed and shall do what He wills; to face some luminous object while worshipping God.*

"Listen, O Ardai Viraf!" said the Angel, "without trouble nothing can be attained, the poor day labourer is worthy of his hire, and thus those who perform good actions will have their reward in eternal life according to their several merits. The life of man is of short duration, and many troubles and anxieties fall to his lot ; and a man after fifty years of prosperity and happiness, may be by some unforeseen accident, reduced to sickness and poverty.

"Many are tried by this criterion, and but few are found worthy. To suffer a day of pain, after fifty years of pleasure, is too much for them, and they complain, in

* *From a Catechism of the Parsi Religion, quoted by Mr. Dadabhai Naoroji in his article in Religious Systems of the World.*

bitterness of spirit, to the Creator of all good, of His injustice, and cruelty, without remembering the good they have so long enjoyed, or calling to mind the eternity of punishment in reserve for the wicked. Therefore, O Ardai Viraf! walk yourself in the paths of righteousness, and teach others also to do so. Recollect that your body will return to dust, but that your soul, if rich in good works, will mount to immortality, and partake of the happiness you have already witnessed.

"Take less care of your body, and more of your soul; the pains and aches of the body are easily cured, but who can minister to the diseases of the soul? When you set out on a journey in the lower world you provide yourselves, and take with you money, clothes, provisions, and are prepared against all the exigencies of the road, but what do you provide yourselves with for your last journey of the soul from the lower to the upper world; and whose friendship have you to assist you on the way? Hear, O Ardai Viraf! and I will describe to you the provisions requisite for the voyage to eternal life.

"In the first place, the friend who will assist you is God; but to attain his friendship you must walk in his ways and place in him the firmest reliance. The provisions must be faith and hope, and the remembrance of your good works. Thy body, O Ardai Viraf! may be likened unto a horse, and thy soul to its rider, and the provisions requisite for the support of both are good actions. But as with a feeble rider the horse is ill-managed, so with a feeble horse the rider is but ill-accommodated, care ought to be taken that both are kept in order; so in a spiritual sense, the soul and the body must be kept in order by a succession of good actions. Even in the world the multitude would sneer at a man who took more care of his horse than of himself; for this reason a man

ought to take more care of his soul than of his body. God, O Ardai Viraf! requires only two things of the sons of men; the first, that they should not sin; the second, that they should be grateful for the many blessings He is continually bestowing on them.

"Let the world, O Ardai Viraf! be taught not to set their hearts on the pleasures and vanities of life, as nothing can be carried away with them. You have already seen the rewards given to the good and deserving; how they have been repaid for all their trouble; the poor and the rich, the king and the peasant, here receive honours and distinction, according to their good works. The herdsman and shepherd, you have seen their condition.

"In youth and in the prime of manhood, when blessed with health and vigour, you suppose that your strength will never fail; that your riches, your lands, your houses, and your honours, will remain for ever; that your gardens will be always green, and your vineyards fruitful; but O Ardai Viraf! teach them not to think so; teach them the danger of such a way of thinking—all, all will pass away as a dream.

"The flowers fade, and give lessons unto man that he is unwilling to profit by. Yea, the world itself will pass away, and nothing will remain but God."

—THE ANGEL'S INJUNCTIONS.*

The Sage asked the Spirit of Wisdom thus: How is it possible to seek the preservation and prosperity of

* *To Ardai Viraf (the pious Parsi priest who is said to have gone, when still living, from this world to the realm of the dead) when he is said to have returned from his mission. From the Parsees, their history, manners, customs and religion, by Dossabhai Framji.*

the body without injury of the soul, and the deliverance of the soul, without injury of the body?

The Spirit of Wisdom answered thus:

Do not slander.

Form no covetous desire.

Practise not wrathfulness.

Suffer not anxiety.

Commit no lustfulness, that from thine own actions injury and regret may not come to thee.

Commit no sin through shame.

Practise not slothful sleep; that the duties and good works which it is necessary for thee to do, may not remain undone.

Be diligent and discreet, and eat of thine own regular industry, and form a portion for God and the good; and thus this practice, in thy occupation, is the greatest good work.

Plunder not from the wealth of others.

With a malicious man, carry on no conflict, and molest him not, even in any way.

With the covetous man, be not a partner, and trust him not with the leadership.

With an ill-famed man form no connection.

With an ignorant man, be not a confiderate and associate.

With a foolish man, make no dispute.

With a drunken man, walk not in the road.

From an ill-natured man take no loan.

Be not presumptuous through any advantage of the world.

Be not much world-adorning.

Be not reliant on much treasure and wealth, since in the end, it is necessary for thee to leave all.

Be not reliant on excessive respect.

Be not reliant on kindred and great ancestry, since in the end, dependence is on one's own deeds.
Be not reliant on life, since death occurs at last.

—"MAINYO-I-KHARD."*

The Sage asked the Spirit of Wisdom thus: What is that thing which is of all wealth the most pre-eminent?

The Spirit of Wisdom answered thus: Wisdom it is which is better than the wealth of every kind which is in the world.

—"MAINYO-I-KHARD."*

The Sage asked the Spirit of Wisdom thus: Is wisdom good, or skill?

The Spirit of Wisdom answered thus: Wisdom that has no goodness with it, is not to be considered as wisdom; and skill that has no wisdom with it, is not to be considered as skill.

—"MAINYO-I-KHARD."*

The Sage asked the Spirit of Wisdom thus: Is poverty good or wealth?

The Spirit of Wisdom answered thus: Poverty which is through honesty, is better than wealth which is from the treasure of others: since it is said that even he who is poorest and most helpless one, if he always keeps his thoughts and words and actions proper, and in duty to God, he also obtains a share justly, from every duty and good work which men do in the world.

—"MAINYO-I-KHARD."*

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* *Translated by E. W. West.*

The Sage asked the Spirit of Wisdom thus: Of the rich who is the poorer? and of the poor, who is the richer?

The Spirit of Wisdom answered thus: Of the rich, he is the poorer, who is not content with that which is his, and suffers anxiety for the increase of any thing.

And of the poor, he is the richer, who is content with that which has come, and cares not for the increase of anything.

—"MAINYO-I-KHARD."*

The Sage asked the Spirit of Wisdom thus: Has the creator Hôrmezd created anything in that creation, that Âharman is not able to bring misfortune upon it?

The Spirit of Wisdom answered thus: To him who is a wise and contented man, it is but little possible to bring misfortune.

—"MAINYO-I-KHARD."*

I (Ardâ Vîrâf) also saw the soul of a man who, from head to foot, remained stretched upon a rack; and a thousand demons trampled upon him, and ever smote him with great brutality and violence.

And I asked thus: "What sin was committed by this body?"

Srôsh the pious, and Âtarô the angel, said thus: this is the soul of that wicked man, who, in the world, collected much wealth; and he consumed it not himself, and neither gave it, nor allowed a share to the good; but kept it in store.

—"THE BOOK OF ARDÂ VÎRÂF."†

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* *Translated by E. W. West.*

† *Translated by Martin Haug, Ph. D., assisted by E. W. West. Ph. D.*

Then I (Ardâ Vîrâf) saw the souls of those who on account of weakness, were dashed about from side to side in hell; and they ever kept crying on account of thirst and hunger, cold and heat; and noxious creatures ever bit out of the back of their legs and other limbs.

And I asked thus: "What sin was committed by those of these souls, who suffer so severe a punishment?"

Srôsh the pious, and Âtarô the angel, said thus: "These are the souls of those wicked whose food and clothing, in the world, were consumed by themselves, and not given by them to the good and worthy; and they exercised no liberality whatever; and they kept themselves, and the people who had come and remained under their control, hungry and thirsty and without clothing; so they suffered cold and heat, hunger and thirst. Now they are dead, and their wealth has remained for others; now the souls suffer so severe a punishment from their own actions."

—"THE BOOK OF ARDÂ VÎRÂF."*

The Sage asked the Spirit of Wisdom thus: Which gift is the more unprofitable?

The Spirit of Wisdom answered thus: That gift is the more unprofitable, which they give to the ungrateful and unworthy.

—"MAINYO-I-KHARD."†

But I have just said it is not the amount only of Sir Jamsedjee Jeejeebhoy's charities that commands my admiration. True liberality is shown in the manner of distribution no less than in the amount. I will not go

* *Translated by Martin Haug, Ph. D., assisted by E. W. West, Ph. D.*

† *Translated by E. W. West.*

back to the dark ages, and cite the times when Christian monasteries and Buddhist wiharas were endowed by men, who sought to gain the favour of Heaven by renouncing their possessions and performing what they considered an act of charity, and which was certainly one of abnegation. I may, however, refer to those who founded our great Collegiate institutions, and to the monarchs who built Hotel des Invalides at Paris, and Greenwich and Chelsea Hospitals near London. The former afforded education only to those who participated in the founder's faith. The latter were for the worn out soldiers and sailors of the kings who established them. Far be it from me to undervalue these noble foundations—but I cannot help remarking that Sir Jamsedjee's benefactions, with the sole exception I believe of the Parsee Benevolent Institution, are made to the entire community, not for Parsees only, but for Hindoos, Jews, Christians, and Mahomedans.

—LORD ELPHINSTONE.

A truthful man becomes the beloved of God, is esteemed among the people, becomes happy himself, is befriended by the wise, and easily gains his desired objects.

—"ZOROASTRIAN PRECEPTS, NO. 1."*

The Sage asked the Spirit of Wisdom thus: Is living in fear and falsehood worse? or death?

The Spirit of Wisdom answered thus: Living in fear and falsehood is worse than death; since every one's life is necessary for the enjoyment and pleasure of the world; and if the enjoyment and pleasure of the world are not

* *By Jamaspji Edulji Dadachanji.*

his, and fear and falsehood are with him, it is called worse than death.

—"MAINYO-I-KHARD."*

I (Ardâ Vîrâf) also saw the soul of a man who ever carried a mountain on his back; and in snow and cold, he had that mountain upon his back.

And I asked thus: "What sin was committed by this body?"

Srôsh the pious, and Âtarô the angel, said thus: "This is the soul of that wicked man, by whom in the world, falsehood and irreverence and depreciating words were much spoken about people; and now his soul ever suffers the punishment of such severe frost."

—"THE BOOK OF ARDÂ VÎRÂF."†

The Sage asked the Spirit of Wisdom thus: Is liberality good or truth? or is thankfulness good or wisdom? or is devotedness good or contentment?

The Spirit of Wisdom answered thus:

In the soul, liberality;
And in all the world, truth;
And unto God, thankfulness;
And in the body of man, wisdom;
And in all business, devotedness;
And in the comfort of the body, and the subjugation of Âharman and the demons, contentment is good.

—"MAINYO-I-KHARD."*

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* *Translated by E. W. West.*

† *Translated by Martin Haug, Ph. D., assisted by E. W. West, Ph. D.*

He who is a lazy man is called the most unworthy of men; since from this religion it is declared that: The Creator Hôrmezd produced no corn for him who is a lazy man; and for him who is a lazy man, then nothing is to be given for his living, which is by gifts and charity; and for him lodging and entertainment are not to be provided; because that food which a lazy man eats, he eats from impropriety and injustice; and on account of his laziness and unjust eating, the body becomes infamous and the soul wicked.

—"MAINYO-I-KHARD."*

GOOD THINGS.

In aid of the proceedings that are among men, wisdom is good.

In seeking renown, and delivering the soul, liberality is good.

In the advancement of business and justice, devotedness is good.

In the speaking of explanations, truth is good.

In the progress of business, energy is good.

In keeping one's self unblemished, the discreet speaking which is in truth is good.

In keeping back destruction and misfortune from one's self, employment is good.

For the peace of mind of friends, friendship is good.

With an associate to one's own deeds, the giving of advantage is good.

In bodily health, moderate eating, and keeping the body at work are good.

For having little grief in one's self, contentment is good.

* *Translated by E. W. West.*

In every place, and time, to restrain one's self from sin, and to be diligent in the performance of good works, are good.

And every day to consider and have in remembrance the creativeness of Hôrmezd, and the destructiveness of Âharman, are good.

And for not coming to dishonour therefrom, a knowledge of one's self is good.

—"MAINYO-I-KHARD."*

An intoxicant when prescribed as medicine by a physician at the time of illness or pain may be taken without any objection. But it should not be taken as a matter of luxury at any other time. For all inebriating drugs possess this common property that if one day you take one drug of this kind, the very next day you probably feel such a strong craving for the same, that you think as if you cannot do without it. In case now the dose be similarly continued on the second day, third day, and so on, in a very short time the act becomes such a confirmed habit that it is very difficult for you to give it up. It is indeed improper to indulge in intoxicating things without any necessity for them; because wine, toddy (palm-juice), opium, hemp-drink, hemp-flowers, tobacco, and such other various intoxicants, when taken habitually, inevitably injure man in respect of his body, mind, and wealth. Not a single advantage accrues from these intoxicants, while the disadvantages resulting therefrom are numerous.

—"ZOROASTRIAN DHARMANÎTI, No. 3."†

On the occasion of a death, some persons lament and bewail very violently; while there are others who

* *Translated by E. W. West.*

† *By Erwad Sheheriarji Dadabhai Bharucha.*

make it a point to dislike food and drink. But such men should think deeply on the text of the Vendîdâd, and should bear in mind that no one in this world has brought with him a document exempting him from death; sooner or later every one has to die.

—"ZOROASTRIAN DHARMANÎTI, NO. 5."*

I (Ardâ Vîrâf) also saw the souls of women whose heads were cut off and separated from the body, and the tongue ever kept crying.

And I asked thus: "Whose souls are those of these?"

Srôsh the pious and Âtarô the angel, said thus: "These are the souls of those women, who in the world, made much lamentation and weeping, and beat the head and face."

—"THE BOOK OF ARDÂ VÎRÂF."†

Afterwards, Srôsh the pious and Âtarô the angel took hold of my hand, and I (Ardâ Vîrâf) went thence onwards. I came to a place and I saw a great river which was gloomy as dreadful hell; on which river were many souls and guardian angels; and some of them were not able to cross, and some crossed only with great difficulty, and some crossed easily.

And I asked thus: "What river is this? And who are these people who stand so distressed?"

Srôsh the pious, and Âtarô the angel, said thus: "This river is the many tears which men shed from the eyes as they make lamentation and weeping for the departed. They shed those tears unlawfully, and they swell to this river. Those who are not able to cross over, are those for whom, after their departure, much

* *By Erwad Sheheriarji Dadabhai Bharucha.*

† *Translated by Martin Haug, Ph. D., assisted by E. W. West, Ph. D.*

lamentation and weeping were made; and those who cross more easily are those for whom less was made. Speak forth to the world thus. 'When you are in the world, make no lamentation and weeping unlawfully; for so much harm and difficulty may happen to the souls of your departed.'"

—"THE BOOK OF ARDÂ VÎRÂF."*

It is said that when Sohrab, the youthful son of Rustam, the hero of world-wide renown, was slain by the hands of his own father, whatever consolation was given to the father by the people, failed to produce any effect on him. Day and night with the name of Sohrab constantly on his lips, he sorrowed over his demise. Once it happened that a woman taking a pitcher of water on the head was going along the road. Rustam happened to strike against her, whereupon the pot fell down on the ground and was broken into pieces. For this the woman grieved intensely, and insisted upon Rustam's repairing the self-same pot, and making it entire again. Rustam offered her a golden pitcher instead, if she liked. But the woman said, "No! I want the very same pot." "Hast thou lost thy senses," said Rustam. "An earthen vessel that is once broken cannot be made entire again." Instantaneously the woman took him at his word, and retorted, "Rustam! Have not you also lost your senses? Is it possible that your bemoanings and bewailings will ever bring the dead Sohrab to life again?" These words had their effect upon Rustam, and renouncing his grief, he began to attend to his duties.

—"ZOROASTRIAN DHARMANÎTI, No. 5."†

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* *Translated by Martin Haug, Ph. D., assisted by E. W. West, Ph. D.*

† *By Erwad Sheheriarji Dadabhai Bharucha.*

According to the law of Zarathustra, the husband was bound to be faithful to his wife, and to take tender care of her. The wife was bound to worship her husband every morning. The child was required to submit absolutely to its parents.*

—S. BARING-GOULD.

O ye brides, and bridegrooms, husbands and wives, I say to you these words: Live with one mind; do together all your religious duties with purity of thought; live towards each other with truth, and by these (things) with certainty you shall be happy.

—ZOROASTER.

Know ye, that both of you have liked each other, and are therefore thus united. Look not with impious eye on other people, but always make it your study to love, honour and cherish each other as long as both of you remain in this world. May quarrels never arise between you, and may your fondness for each other increase day by day. May you both learn to adhere to truth, and be always pure in your thoughts as well as actions, and always try to please the Almighty, who is the lover of Truth, and Righteousness. Shun evil company, abstain from avarice, envy and pride, for that is the road to destruction. Think not of other men's property, but try industriously and without any dishonest means, to improve your own. Cultivate friendship between yourselves, and with your neighbours, and among those who are known to be good people. Hold out a helping hand to the needy and poor. Always respect your parents, as that is one of the first duties enjoined upon you. May success crown all your efforts. May you be blessed with

* *From The Origin and Development of Religious Belief.*

children and grand-children. May you always try to exalt the glory of the religion of Zoroaster, and may the blessings of the Almighty descend upon you.

—A SHORT ABSTRACT OF THE NUPTIAL BENEDICTION REPEATED BY PARSEE PRIESTS.*

When you were young and infirm, your parents took care of you. They nourished you with milk in your infancy, and now that you are grown up, they give you food and clothing. Besides your school-fees are paid, and books for study are purchased by them. When you become ill, you know what an amount of pains they took to make you recover, It behoves you, therefore, not to fail to return the kindness of such good parents. Act always according to their orders, and willingly execute what they bid you to do. Accept cheerfully what things are given you by them, and rest contented, with as much food and drink as are allowed by them. If you see other children eating more dainty food or wearing more costly clothes, you ought not to demand such things from your parents; for they may perhaps be poor, and you should consider how they can procure you those expensive things. In case your parents have grown old, or have for any other reason become debilitated, it is your duty to work very hard for supplying them with whatever they want. You should love your parents, and should not cause any pain or uneasiness to them.

If by your conduct you ever give satisfaction to your parents, God will make you happy in every respect.

—"ZOROASTRIAN RELIGIOUS ETHICS FOR CHILDREN."†

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* *From The Parsees; their history, manners, customs and religion, by Dossabhai Framji.*

† *By Erwad Rustamji Ratanji Dadachanjina.*

Sensible parents teach their offspring from their very infancy to practise truthfulness and obedience, to cultivate the habit of honesty, to practise philanthropy, to revere their elders, to be just and fair in their dealings, to work diligently and to have faith in religion; and the consequence of this is that the children live a life of joy and cheerfulness. It is the special duty of children thus brought up and trained to endeavour their utmost to supply all proper needs of their parents and to render them happy in every way.

—"ZOROASTRIAN PRECEPTS, No. 1."*

I (Ardâ Vîrâf) also saw several souls whose chests were plunged in mud and stench and a sharp sickle ever went among their legs and other limbs; and they ever called for a father and mother.

And I asked thus: "Who are these souls? and what sin was committed by them, whose souls suffer so severe a punishment?"

Srôsh the pious, and Âtarô the angel, said thus: "These are the souls of those wicked who, in the world, distressed their father and mother; and asked no absolution and forgiveness from their father and mother in the world."

—"THE BOOK OF ARDÂ VÎRÂF." †

Question. What are those things by which man is blessed and benefited?

Ans. To do virtuous deeds, to give in charity, to be kind, to be humble, to speak sweet words, to wish good to others, to have a clear heart,

* *By Jamaspji Edulji Dadachanji.*

† *Translated by Dr. Haug, assisted by Dr. West.*

to acquire learning, to speak the truth, to suppress anger, to be patient and contented, to be friendly, to feel shame, to pay due respect to the old and young, to be pious, to respect our parents, and teachers. All these are the friends of the good men and enemies of the bad men.*

QUESTION. What are those things by which man is lost and degraded.

ANSWER. To tell untruths, to steal, to gamble, to look with wicked eye upon a woman, to commit treachery to abuse, to be angry, to wish ill to another, to be proud, to mock, to be idle, to slander, to be avaricious, to be disrespectful, to be shameless, to be hot-tempered, to take what is another's property, to be revengeful, unclean, obstinate, envious, to do harm to any man, to be superstitious, and do any other wicked and iniquitous action. These are all the friends of the wicked, and the enemies of the virtuous.*

MORAL INJUNCTIONS.

Do not utter falsehood, do not disclose the draw-backs of others;

Look not at others with an evil eye, beware, you do not forfeit public confidence;

* *From a Catechism of the Parsi Religion, quoted by Mr. Dadabhai Naoroji in his article in Religious Systems of the World.*

Do not cherish malice at your heart, do not speak evil words;
Desire no gain covetously, to the wicked do not give charitable gifts;
Let not prosperity elate you, let not adversity make you despond;
Entertain no unreasonable hopes, do not use stolen things;
Do not encourage sinful persons, do not preserve a harmful animal like the serpent;
Never speak evil of a person behind his back, do not choose the company of evil men;
Do not go astray from the right path, do not eat tho bread obtained by begging;
Do not yield yourself up to anger, do not blow your own trumpet.

—"ZOROASTRIAN DHARMANÎTI, No. 5."*

A theory of religion or any other subject can be propagated among the people more successfully through the medium of woman than through that of man. Men attend to outdoor duties and earn money; but the manager of domestic affairs is woman. Again a man does not pay as much attention to a subject like religion as a woman does. Woman's faith in religion is stronger than man's not only in our community or in our country, but it is invariably so in all countries and at all times. Again a woman knowing a religious truth can spread it more rapidly than a man knowing the same does, and another reason why this is so is that the children of a woman imbibe the faith which she has embraced. In the matter of giving religious instruction to children the father

* *By Erwad Sheheriarji Dadabhai Bharucha.*

is unable to do as much as the mother can do. What patience, forbearance and softness of speech are essential in giving lessons in religion, or in pointing out the path of religion, are seen to a greater extent in woman than in man. For example a baby annoys the mother, and keeps her sleepless one whole night, and again in the morning it gives her the same amount of trouble; nevertheless the mother is unwearied in her exertion, and with undiminished affection she continues to nurse it. This bespeaks no little patience on the part of the fair sex. Again a sweet tongue is necessary to effectually guide a man in the path of religion, and this also is a distinctive attribute of woman. When the father engages a child for the purpose of explaining or enquiring on some point, the child is very likely confounded, but the soft and tender accents of the mother and her sweet face fix the attention of the young listener to the subject in hand, and draw out a reply.

—KHURSHEDJI RUSTAMJI KAMA.

I think one important reason why they (the Parsis) occupy so large a space in the mind of the world is that influence of their religion, which imposed upon them love of God, love of truth, of charity in all its senses, and an earnest striving after doing some good as the mission of life, and which embraced their morality of life in pure thought, word and deed. May they always continue to follow in these paths!

—DADABHAI NAOROJI.

166. MISCELLANEOUS.

ADVICE.

What is the largest room in the world?
The room for improvement.

Never despise counsels, from whatever quarter they reach you. Remember that the pearl is keenly sought for, in spite of the coarse shell which envelopes it.

—ARABIC PROVERB.

We ask advice, but we mean approbation.

—COLTON.

Good physic is bitter.

—JAPANESE PROVERB.

Good advice to one who will not accept it, arms in the hands of one who knows not how to use them, and gold in the possession of one who benefits not mankind, are things wasted and lost.

—"JAVIDAN-KHIRAD." *

He who will not listen to counsel may expect to hear reproach.

—SÂDI'S GULISTÂN. †

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* *From Ancient Iranian and Zoroastrian Morals, by D. J. Medhora.*

† *Translated by Platts.*

He who takes advice is secure from falling; but whoso is obstinate in his own opinion falleth into the pit of destruction.

—"JAVIDAN-KHIRAD."*

Why is advice like a policeman? Because though continually met with when not wanted, when it is really wanted it can seldom be found.

Too many cooks spoil the broth.

—PROVERB.

He who builds according to every man's advice, will have a crooked house.

The worst advice is that which comes after (the occasion for it has elapsed).

—ARABIC PROVERB.

There is nothing of which we are so liberal as advice.

—ROCHEFOUCAULD.

Anger and haste hinder good counsel.

—MAXIM.

Advise not what is most pleasant, but what is most useful.

The saying that "there is more pleasure in giving than receiving" is supposed to refer chiefly to

1. kicks 2. medicine 3. advice.

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* *From Ancient Iranian and Zoroastrian Morals, by D. J. Medhora.*

What do we often drop, but never stoop to take up?
Ans. A hint.

MAXIMS AND ADMONITIONS.

A good maxim is never out of season.

—PROVERB.

Thou whom chance may hither lead,
Be thou clad in russet weed,
Be thou deckt in silken stole,
Grave these maxims on thy soul.

The following contains all the letters of the English Alphabet:

"Keep ever brave, courageous, and on the alert, showing zeal with fidelity, mixed with prudence and sincerity, and you need never quail nor fear the judgment of any man."*

Think well before you give your opinion.
Be humble and respect others.
Boast not yourself or your possessions.
Always protect the weak.
Neither believe nor repeat an ill-report.
Never impute bad motives to others.
In youth and health lay up for old age and sickness.
Consider the feelings and the wants of others.
Never be idle.†

Imagination is the best exciter, Reason the best calculator; what the first throws in, the second weighs and appreciates.‡

* *From One Thousand Answers.*

† *From Chambers's Infant Education.*

‡ *From William Danby's Ideas and Realities.*

I have often wondered how it comes to pass that every body should love themselves best, and yet value their neighbour's opinion about themselves more than their own. We stand more in awe of our neighbour's judgments than our own.

—MARCUS AURELIUS.

Deliberate with caution, but act with decision, and yield with graciousness, or oppose with firmness.

—COLTON.

Look ere thou leap, see ere thou go.

—TUSSER.

Look before you leap and behind after you have leapt.

Say what is true, speak not agreeable falsehood,
Treat no one with disdain, with patience bear,
Reviling language; with an angry man
Be never angry; blessings give for curses.

—MANU.

At all times and under all circumstances speak the truth, avoid all slander, idle or impure remarks or tales, tale-bearing and mischief-making.

—MORAL MAXIM.

Cast no dirt in the well that gives you water.

Conquer a man who never gives by gifts;
Subdue untruthful men by truthfulness;
Vanquish an angry man by gentleness;
And overcome the evil man by goodness.

—"MAHÂBHÂRATA."

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* *From Indian Wisdom by Monier Williams.*

Bear railing words with patience, never meet
An angry man with anger, nor return
Reviling for reviling, smite not him
Who smites thee; let thy speech and acts be gentle.*

—"MAHÂBHÂRATA."

Let every one sweep the snow from his own door, and not busy himself about the frost on his neighbour's tiles.

The ripest fruit will not fall into your mouth.

The pleasure of doing good is the only one that does not wear out.

Dig a well before you are thirsty.

Water does not remain in the mountains, nor vengeance in great minds.

—CHINESE MAXIMS.

Get justly, use soberly, distribute cheerfully and live contentedly.

Beware of him who regards not his reputation.

—MAXIM.

Contradict with respect, and be complaisant without fawning.

—MAXIM.

Be not ashamed to ask, if you doubt, but be ashamed to be reproved for the same fault twice.

—MAXIM.

Believe not all you hear and report not all you believe.

—MAXIM.

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* *From Indian Wisdom by Monier Williams.*

Be cautious of believing ill, but more cautious of reporting it.

Be ever vigilant but never suspicious.

Believe nothing which is unreasonable, and reject nothing as unreasonable without proper examination.

—BUDDHA.

Pry not into the affairs of others.

He who peeps through a hole may see what will vex him.

There are three companions with whom you should always keep on good terms:

1. Your wife
2. Your stomach
3. Your conscience.

Never deceive your physician, your confessor, nor your lawyer.

—OLD SPANISH PROVERB.

The six cardinal "don'ts" are,
don't drink, chew, smoke, swear,
deceive, nor go security.*

—DR. W. W. HALL.

Do not drink any kind of spirituous or malt liquors, nor use any tobacco, narcotics or stupefying drugs unless administered medically.

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* *From How to Live Long.*

Rise early, live soberly, and apply thyself with industry.

When two parties come before thee, never pronounce in favour of one until thou hast heard the other.

—MAHOMED.

Contemn not poor acquaintance, nor flatter rich friends.

Powers should not be employed to do wrong, but to punish the doers of wrong.

If thou art a master, sometimes be blind; if a servant, sometimes be deaf.

Despise not your inferiors.

Thou shalt not do to others what thou likest not thyself.

—"MAHÂBHÂRATA."

If you throw a stone into filth, it will fly into your face.

—TELUGU PROVERB.

Do not close a letter without reading it, nor drink water without seeing it.

"Never advise another about investments, John," said an old lawyer to his nephew. "Why not," asked John. "Because," he replied, "if he should be successful he would give you no thanks, and if unsuccessful, he would charge all blame on you."

There are two things about which we should never grumble.

1. Those things which we can prevent.
2. Those things that we cannot prevent.

The best things to give are rice and pulse, the best not to give is a word of abuse from the mouth; the best to drink is the cup of anger, the best not to eat is unlawful gain.*

—M. C. MUNSOOKH.

Never make a mountain of a mole-hill.

Honour the old, instruct the young, consult the wise, and bear with the foolish.

Familiarity breeds contempt.

—PROVERB.

Bad company brings the wretchedness of a family in its train,
Wealth always disappears with union;
Industry brings with it both—prosperity and good sense,
Idleness begets poverty;
Infamy is always the result of niggardliness,
Generosity adds to fame;
Dalpat says lying engenders distrust,
And truthfulness mostly builds up credit.

—DALPATRÂM. †

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* *Translated by W. H. Hamilton.*

† *A Gujarâti poet.*

Hear much, to dissipate doubt; take heed that in the abundance of your words there be nothing amiss: see much, to get rid of miserable ignorance; take heed to your conduct that there be no cause for repentance. Your conversation being faultless, and your conduct without anything of which you ought to repent, a princely revenue is contained therein. *

—CONFUCIUS.

Four things are grievously empty:—

1. A head without brains,
2. A wit without judgment,
3. A heart without honesty,
4. A purse without money.

Sadness kills mirth; winter, autumn; the sun, darkness; ingratitude, good deeds; the presence of a friend, grief; good policy, misfortune; and bad policy, prosperous fortune.

—"HITOPADESHA." †

The strength obtained by food will fail,
So will the gold which fills your purse.
The glories of your house will pale,
Your lofty fort will prove a curse.
Not one of these will serve you well,
To fight against the king of hell.
Then, sons of mine, your voices raise
In world-renowned Vishnu's praise. ‡

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* *From Marshman's Works of Confucius.*

† *Prof. Johnson's edition.*

‡ *A Canarese song, from the Folk-songs of Southern India by Charles E. Gover.*

In pride or strength, in hate or love,
In wealth or goods, put not your trust.
Embrace the feet of God above,
Or else your hopes will turn to dust.
Long thought on God will steel the mind,
Against the ills which all men find.
And if thy sorrows thou wouldst heal,
To glorious Vishnu ever kneel.*

* *A Canarese song, from the Folk-songs of Southern India by Charles E. Gover.*

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